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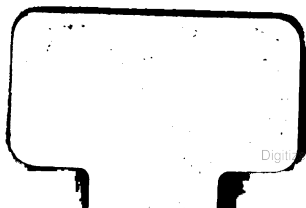
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THE PRIESTHOOD,
THE ALTER,
AND THE SACRIFICE.



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THE PRIESTHOOD, THE ALTAR,

AND

THE SACRIFICE,

IN THE CHRISTIAN CHURCH ;

OR

The Lord's Supper and the Sacrifice of the Mass.

WHICH SHALL IT BE ?

BY A CHURCHMAN.

“ BELOVED, BELIEVE NOT EVERY SPIRIT, BUT TRY THE SPIRITS WHETHER THEY
BE OF GOD ; BECAUSE MANY FALSE PROPHETS ARE GONE OUT INTO THE WORLD.”
(1 John 4, v. 1).

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ERRATA.

Page	3, line 4	...	...	For <i>disciples</i> read Apostles.
„	4, last line but 6	...	...	For giveth <i>light</i> , read giveth <i>life</i> .
„	5, line 15	...	...	For Ep. <i>ad Adem</i> read <i>contra</i> .
„	20, „ 3	...	...	For <i>there</i> read <i>now</i> .
„	25, „ 17	...	...	For Joppa read Cæsarea.
„	42, „ 4	...	...	For 1859 read 1559.
„	94, „ 6	...	...	For Canon <i>Liddon</i> read <i>Liddell</i> .
„	104, „ 3	...	...	The inverted commas before <i>Popery</i> , should have been placed after <i>horror</i> (l. 2)—the remarks that follow being the Author's, not Mr. Ffoulke's.

INTRODUCTION.

—o—

It may appear to some a work of supererogation to enter into a discussion of the question, whether there be, or whether there be not, a Priesthood, an Altar, and a Sacrifice, in the Christian Church; and this, too, 1800 years after its foundation. It must also appear singular, that a member of the Church of England should moot a question, which was settled, and finally settled, it was supposed, at the Reformation; and still more so, that this should be the question now agitating this Church. Nevertheless, such is the fact. How, then, is this anomaly to be explained? It is not necessary to seek long for an answer to the question. If we take a retrospective glance at the history of the human race, we shall find, that it has been subjected to what one writer has termed the law of *mutability* and *deterioration*: so that "each generation transmits divine truth to its successors, alloyed and injured, in a greater or less degree, by the channel through which it has passed."* There would appear to be, in fact, a fixed and universal tendency, which has been observable in all ages, and with all the children of Adam, to deteriorate and alloy Divine truth, while handing it down from one generation to another: in such sort that, frequently, the lapse of two generations has been found to have wrought a total and fundamental change in doctrine and in practice. It would be, perhaps, more correct to say, that this result is to be ascribed to the tendency that exists, in the heart of man, to rebel against God's commands, His laws and His authority. This was the sin of our first parents, and this has been the prevailing sin of mankind—the sin of apostasy—from that day to the present.

* The Church of Christ in the Middle Ages. 1845.—Seeley, Burnside, and Seeley.

Although the children of Adam must have been all but super-naturally instructed, one of them became an apostate, for "the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect." In the 6th generation from Adam, Enoch, we are told, "walked with God" (Gen. 5, v. 24), thus implying that others did not; while in the 10th generation, or 1556 years after the Fall, mankind had become entirely apostate. "And it repented the Lord that he had made man, and it grieved him at his heart. And the Lord said; I will destroy man, whom I have created, from the face of the earth.....But Noah found grace in the sight of the Lord, and was saved—he and his family." After the Flood, "God *spake* unto Noah, and unto *his sons*, saying; and I, behold, I establish my covenant with you, and with your seed after you." (Gen. 9, v. 8 and 9). But one of these sons—Ham—was cursed by his father, and his posterity after him; thus showing that he had departed from God, otherwise so heavy a punishment would not have been inflicted for one offence. Shem walked with God, for Noah said: "Blessed be the Lord God of Shem;" yet one of the descendants of Shem, Laban, almost in the lifetime of Shem, had become an idolater; Rachel having stolen "the images that were her father's." (Gen. 31, v. 19). This event occurred 610 years after the Flood; and as Shem lived 500 years after he begat Arphaxad, who was born two years after the Flood, the interval between his death and the idolatry of Laban was not very great. In fact, all the descendants of Noah, with some few exceptions, would appear to have become entirely alienated from God. The cities of Sodom and Gomorrah would not have been destroyed, had there been ten righteous found within their walls, but there was not one; yet their destruction took place only 450 years after the Flood. Abraham appears to have been the only true servant of God at this period. Not only was he called the "Friend of God," but he received various revelations direct from God. Still, only one of his two sons transmitted the truth to his descendants; and the same may be said of his son Isaac.

As nothing is mentioned to the contrary, we may conclude, that

the descendants of Jacob preserved their faith during their abode in Egypt. Having been brought out of the land of their captivity, by a mighty hand and by a stretched out arm ; and having witnessed all the miracles that God did for them, almost one of their first acts was that of rebellion. On arriving at Mount Sinai, God said unto Moses, "Lo ! I come unto thee in a thick cloud, that *the people may hear*, when I speak with thee, and believe thee for ever." (Exod. 19 v. 9). As soon, however, as the people saw the cloud, and heard the thunderings and the trumpet, they removed and stood afar off, exclaiming : "Let not God speak with us, lest we die." "And the Lord said unto Moses : Thus thou shalt say unto the children of Israel : Ye have seen that I talked with you from heaven. Ye shall not make with me gods of silver : neither shall ye make unto you gods of gold." (Ch. 20 vv. 19, 22 & 23). Notwithstanding, when Moses had again gone up into the Mount, —where he remained 40 days and 40 nights, communing with God, and receiving his instructions for the law and the government of the nation—the people began to murmur, and said unto Aaron : "Up, make us gods, which shall go before us ; for, as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." (Exod. 32 v. 1). And Aaron made them a molten calf, and they worshipped it and sacrificed thereunto, saying ; "These be thy gods, O Israel, which brought thee up out of the land of Egypt." For this act of idolatry, God would have consumed all the people but for Moses' intercession. Nevertheless, the sons of Levi, who remained "on the Lord's side," went forth, and slew about 3,000 of these idolaters. (Ch. 32 vv. 25—28). Moreover, "the Lord plagued the people, because they made the calf, which Aaron made," (v. 35) for the sin of idolatry never goes unpunished by God.

After Moses' death Joshua ruled in Israel, and the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua. (Judges 2 v. 7.) But "there arose another generation after them which knew not the Lord.And they forsook the Lord, and served Baal and Ashtaroth." (Judges 2 vv. 10 and 13). From this time, the history of the Jews

merely a history of rebellion against God ; of the commission of the sin of idolatry ; of punishments in consequence ; of repentance and forgiveness, until the commission of their last great sin, and their subsequent dispersion over the world. Even Solomon, the wisest of mortals, and the builder of the Temple in Jerusalem—to whom God appeared twice in a vision, and who, in his prayer, at the dedication of the Temple, exclaimed : “ Lord God of Israel, there is no god like thee ”—was guilty of the sin of idolatry. “ For Solomon went after Ashtaroth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites.” (1 Kings 11 v. 5). For this idolatrous act God said to Solomon ; “ I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days, I will not do it for David thy father’s sake : but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom : but will give one tribe to thy son for David my servant’s sake, and for Jerusalem’s sake, which I have chosen.” (1 Kings 11 vv. 11—13). This was actually accomplished, for, on the death of Solomon, ten of the tribes revolted, and placed Jeroboam, one of Solomon’s captains, on the throne—leaving only the tribes of Judah and of Benjamin to Rehoboam, Solomon’s son. Although Jeroboam was told, in the lifetime of Solomon, by the prophet Ahijah, that he had been selected by God to rule over Israel ; yet, he had no sooner come to the throne, than, fearing that the people, if they went up to Jerusalem to worship, might return to their allegiance to the house of Judah, he made two calves of gold, and exclaimed ; “ Behold thy gods, O Israel, which brought thee up out of the land of Egypt.” For this sin, God said to Jeroboam, by the mouth of his prophet ; “ I will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.” (1 Kings 14 v. 10). As to the people, who were more ready to follow the counsel of a man than to obey the command of God, although they had seen his glory descend on the altar, at the dedication of the Temple, the same prophet exclaimed : “ The Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this land.” (This was not

done immediately—for God is “slow to anger and of great kindness”—but, 250 years after: during which interval Israel had filled up the cup of its iniquity to the brim. In the reign of Ahab, who “did more to provoke the Lord God of Israel to anger than all the Kings of Israel, that were before him,” Elijah exclaimed; “The children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life to take it away.” About 180 years after, “the king of Assyria came up against Samaria, and besieged it and took it.” “And the King of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.” (2 Kings 18, vv. 9, 10, and 11). This was in accordance with the prophecy of Ezekiel, who said: “And the word of the Lord came to me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them, and say :..... “Behold I, even I, will bring a sword upon you, and I will destroy your high places. And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.....and ye shall know that I am the Lord.....and they that escape of you shall remember me among the nations, whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me.” (ch. 6 vv. 1—9). Not only was Israel led into captivity, but it ceased to exist as a nation from that day; no traces even of the ten tribes being discoverable at the present time.

The fate of the other tribes has been different. Although given up to idolatry like Israel, Judah possessed some good kings previously to their captivity. In the days of Rehoboam, the son of Solomon, “Judah did evil in the sight of the Lord.....for they also built them high places and images.” (1 Kings 14 vv. 22 and 23). And this continued until the time of Hezekiah, “who removed the high places and brake the images, and cut down the groves, and brake in pieces the brazen serpent, that Moses had made, for unto those days the children of Israel did burn incense to it.” (2 Kings 18 v. 4). But “Manasseh (his son) did that which was evil in the

sight of the Lord, for he built up again the high places and he reared up altars for Baal, and made a grove, as did Ahab, King of Israel." (2 Kings 21 vv. 2 and 3). His son Amon walked in all the way that his father walked in ; and served the idols that his father served, and worshipped them." (ch. 21 v. 21). In the reign of his son Josiah, "Hilkiah, the high priest, found the book of the law in the house of the Lord," (2 Kings 22 v. 8) while the Temple was being repaired by the order of Josiah. The contents being *unknown to that generation*, it had to be studied again like a new revelation. "And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes."....."And the King commanded Hilkiah, the high priest, and the priests of the 2nd order, and the keepers of the door, to bring forth out of the Temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven (the sun, the moon, and the planets), and he burned them without Jerusalem in the fields of Kidron".....And he slew all the priests of the high places, that were there, upon the altars." (ch. 23 vv. 4 & 20). "Notwithstanding, the Lord turned not from the fierceness of His great wrath, wherewith His anger was kindled against Judah, because of all the provocations that Manasseh had provoked Him withal. And the Lord said, I will remove Judah out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said ; My name shall be there." (2 Kings 23 vv. 26 & 27). This occurred a few years after—24—when Nebuchadnezzar besieged and took Jerusalem. "And he carried away all Jerusalem, and all the princes, and all the mighty men of valour.".....And he carried away Jehoiachem (the king) to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, these carried he into captivity from Jerusalem to Babylon." Still, the kingdom was not entirely destroyed, Nebuchadnezzar having appointed Zedekiah to be king in the room of Jehoiachem. But having rebelled, Nebuchadnezzar took Jerusalem a second time ; slew all the king's sons before his face ; put out his eyes, and took him captive to Babylon. The chief priest and

many other officers were seized : "and the King of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of the land." (2 Kings 25 vv. 7 & 21). The Temple, the king's houses, and all the private houses were burnt, and the walls of the city thrown down. Thus were accomplished the words that Isaiah spake to Hezekiah, more than 100 years before. "Behold the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon : nothing shall be left, saith the Lord." (2 Kings 20 v. 17).

A remnant however was still left in Judah, for "the captain of the guard left of the poor of the land to be vine-dressers and husbandmen." Over them Nebuchadnezzar set Gedaliah as ruler, but having been slain by Ishmael, of the seed royal, "all the people, both small and great, and the captains of the armies, arose, and came to Egypt, for they were afraid of the Chaldees." (2 Kings 25 v. 12, 25, & 26). Unsubdued by these chastisements, the Jews continued their idolatrous worship in the land to which they had fled, and more particularly that of the Queen of heaven. When warned of the consequences by Jeremiah the prophet, they exclaimed : "As for the word that thou hast spoken unto us, in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the *queen of heaven* ; and to pour out drink offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem." (Jer. 44 vv. 16 & 17). But what was the answer that they received, by the mouth of Jeremiah, to this act of defiance to their God and their Maker. "Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt : Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah, in all the land of Egypt, (for God will not have a divided allegiance) saying : The Lord God liveth. Behold, I will watch over them for evil, and not for good ; and all the men of Judah, that are in the land of Egypt, shall be consumed by the sword, and by the famine, until

there be an end of them." (vv. 26 & 27). Such are the punishments with which God visits the sin of idolatry—the greatest that can be committed in the sight of the Majesty of Heaven.

We might have concluded, that the same results, after the advent of our Lord and Saviour, Jesus Christ, would not, and could not, have been observed—a spiritual form of worship having been substituted for the forms, the ceremonies, the rites, and the ordinances, under the law. But alas! for the rebellious heart of man: Christ had not ascended up into heaven long, when the Christians, like the Israelites of old, after the ascent of Moses on the mount, exclaimed: "Up, make us gods, that shall go before us; as for this man Jesus, we wot not what has become of him." Paul, in writing to the Thessalonians, who, like many of the early Christians, expected that the 2nd coming of Christ was at hand, said: "We beseech you, brethren,....."that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come, except there come a *falling away first*, and that man of sin (Anti-Christ) be revealed, the son of perdition." (2 Thes. 2 vv. 1—3). And he added: "The mystery of iniquity *doth already work*." (v. 7).* That such was the case, we learn from the warning addressed by John to the 7 churches of Asia—a warning that was unheeded, for those churches, with the exception of one or two in a corrupted and almost extinct form, no longer exist. Generally speaking, the Church of Christ preserved its faith, and primitive form of worship, for the 1st three centuries of the Christian era: but, soon after this, idolatrous ceremonies and forms of worship began to be gradually introduced; and to such an extent that, by the end of the 7th century, the Christian Church, with some few exceptions, had become altogether and entirely apostate.† The commencement of this state was by

* Writing, also, to the Corinthians, the same Apostle says: "I fear lest your minds should be *corrupted* from the simplicity that is in Christ." And to the Galatians; "I marvel that ye are so soon removed from the grace of Christ unto another Gospel."

† Dr. Newman, the most learned of the recent perverts to Popery, says: "Three centuries and more were necessary for the infant church to attain her stature and perfect form, and due stature," i.e. to be converted from a purely spiritual into an idolatrous church.

the introduction of pagan ceremonies and *ritual*—incense, holy water, vestments, the erection of altars, etc.—not only different to, but entirely opposed to, the doctrine and the simplicity of the Christian faith. When our Saviour taught, he did not go into the Jewish temple, but into the highways and bye-ways, under the canopy of heaven—the noble temple of God. Nor did he erect an altar, or employ any ceremonies or ritual; oh! no, his worship was a spiritual, not a sensuous one. “God,” said Jesus, “is a spirit, and those who worship him must worship him in spirit and in truth.” (John 4 v. 24). Where, again, did the Apostles and the primitive Christians meet? Not in a church, darkened with stained glass windows, and ornamented with the figures of saints, but, in the upper room of a house. There were no altars there, no decorations, no incense: nothing but the *hearts* of the worshippers. And this is all that God requires: for what does God say to every one of his children; “My son, give me thine heart.” This is what God asks of us—all that he will accept. As regards incense, the only incense acceptable to God is “the prayers of the saints.” (Rev. 5 v. 8). Material incense, so far from having been used by the primitive Christians, was an abomination to them. As Bishop Middleton truly says: “Every one knows, what a perpetual use there was of incense and sweet odours in all the temples of the heathens. Tertullian speaks of it as the distinguishing rite of Paganism; and declares that idolatry might sooner be carried on without an idol than without incense; and for this reason, as he intimates, if the perfumers, who furnished this incense to the pagan altars, continued to carry on that trade, after they had embraced the Christian faith, they were to be rejected from the church.”* But soon after, or about the time of Constantine, “we find,” continues the above writer, “not only incense-sellers, but the incense itself and the *thuribulum* taken into the service of the Christian altars; and mentioned by S. Ambrose and Chrysostom, as of common use both in the eastern and western empires.” Paintings and images were also introduced into the churches about this time. Their design was to do honor

* Letter from Rome. Ed. 1813. p. 88. Google

to the memory of the martyrs, and to edify the people by the example of their lives : but above all, as Paulinus, one of the first introducers of them, declares ; “to draw the heathens the more easily to the faith of Christ.” “But these compliances,” as Bishop Stillingfleet observes, “were attended with very bad consequences ; since Christianity became, at last, nothing else but reformed Paganism, as to its divine worship : and as the learned M. Turretin also, describing the state of Christianity in this very age, says : ‘the empire was brought over to the faith, but the church also infected with the pomp of the empire ; the Pagans were converted to Christ, but the worship of Christ also depraved to the fashion of Paganism.’”

From ritual to doctrine the transition was not only easy and natural but inevitable. Hence, demon-worship was soon after introduced, the only difference between the demonology of the Pagans and the demonology of the Christians being that, in the former, Pagan men were deified and worshipped, and, in the latter, Christian men. This saint worship was, in fact, copied from the Pagans, as is acknowledged by Eusebius. Referring to the saying of Plato, that the souls of those that die in battle should be regarded as gods, and their sepulchres and coffins be worshipped, Eusebius adds : “These things are suitable, or becoming, after the decease of the favourites of God, whom, if you affirm, are to be regarded as the champions of true religion, you will say what is right ; whence it is our custom to go to their tombs, and to *make our prayers to them*, and to honour their blessed memory.”* At the close of the fourth century, the Church, as has been clearly shown by Sir Isaac Newton, was deeply imbued with this saint, or demon, worship.† Indeed, in A.D. 389, Eunapius, a heathen, complains, that the Christian martyrs had taken the place of the old gods of Egypt. Sir Isaac gives a number of extracts, from different writers, in proof of the prevalence of saint-worship at this period. Thus Basil, a monk and bishop of Cæsarea, who died A.D. 376, said, in his oration on the martyr Mamas : “Be mindful of the martyr.....as many of you as he has restored to health : as many

* Præpar. Evangil. lib. 12.

† Observations on Daniel, pp. 217—281.

as have had their *dead children restored by him to life* : as many as have had their lives prolonged by him, etc., etc." Another monk and bishop, Gregory Nyssen, addressing Ephræm Syrus, exclaimed : "But thou, O Ephræm, assisting now at the Divine altar, and sacrificing to the Prince of Life, and the most Holy Trinity, together with the angels, remember us all ; and *obtain for us pardon of our sins*, that we may enjoy the eternal happiness of the kingdom of heaven." The same Gregory, in a sermon on the death of Melesius, Bishop of Antioch, preached at Constantinople, A.D. 381, before the second General Council, spoke thus : "The *bridegroom* is not taken from us : *he stands in the midst of us*, though we do not see him : he is a priest in the most inward places, and, face to face, *intercedes* before God for us, and *for the sins of the people*." We thus find a bishop of the Christian Church, not only invoking another departed Christian, at the end of the fourth century, but blasphemously ascribing to him the *designation* (bridegroom), and the attributes of Christ. Yet no reproof appears to have been given to him. We may therefore conclude, as Baronius remarks, that these expressions were merely the echo of the opinions generally entertained by the Church at this period. This demonology would seem to have commenced even in the Apostle's time. Paul, in his Epistle to the Colossians, says, "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.....Let no man beguile you of your reward in a voluntary humility, and *worshipping of angels*." (ch. 2, vv. 8 & 18).

Not content with invoking the spirits of the martyrs, men, soon after, began to worship their earthly remains, or their supposed remains. In a sermon preached at Antioch by Chrysostom, at the end of the 4th or beginning of the 5th century, he said : "Perhaps you are inflamed with no small love towards these martyrs : therefore, with this ardour, *let us fall down before their relics*, let us embrace their coffins." "After this," says Sir Isaac Newton, "they filled the fields and highways with altars, erected to martyrs, which they pretended to discover (*i.e.*, their remains) by dreams and revelations. These altars were for invoking the saints, or

martyrs, buried, or pretended to be buried, under them. First, they filled the churches in all places with the reliques, or pretended reliques, of the martyrs, for invoking them in the churches; and then they filled the fields and highways with altars for invoking them everywhere."

There was thus no real distinction between the worship of the pagan deities and that of the Christian saints: the only difference being that these mediators were asked to intercede with Jupiter in the one case, and with God in the other. As to Christ, His atonement and His mediation, they were ignored altogether. In order to render the comparison still more perfect, certain attributes were given to the Christian saints the same as to the pagan deities. Thus, the sea and the waters were presided over by the pagan gods Neptune, Triton, Nereus, Castor, Pollux, and Venus: so, also, St. Christopher, St. Clement, and particularly the Virgin Mary—to whom Roman Catholic sailors are accustomed to sing *Ave maris stella*—are said to possess similar attributes. Instead of Vulcan and Vesta—the gods of fire—the Christians named St. Agatha—and make letters on her day to quench fire with. Each profession and artificer hath his special saint, or god: scholars have St. Nicholas and St. Gregory; painters, St. Luke. Even diseases have their saintly physicans: the scurvy, St. Roche; erysipelas, St. Anthony; the toothache, St. Apollus, etc. Animals also have their saints: St. Lay being the horse-leech, and St. Anthony the swine-herd; at least, this was the case formerly, St. Anthony being the favourite horse-leech at present. In Rome, the horses, mules, and donkeys, are taken, on St. Anthony's-day, to the chapel dedicated to this so-called saint, to be sprinkled with holy water, as a preservative against diseases and accidents. As has been truly said, in the Homily of the Church of England, *on Peril of Idolatry*: "Alas! we seem, in thus thinking and doing, to have learned our religion, not out of God's Word, but out of the Pagan poets, who say:

"*Excessere omnes, adytis, arisque relictis
Dii, quibus imperium hoc steterat,*" etc.

That is to say, all the gods, by whose defence this empire stood

are gone out of the temples, and have forsaken their altars"—Christian men being placed in their room. And where one saint hath images in divers places, the same saint hath divers names thereof, most like to the Gentiles. When you hear of our Lady of Walsingham, our Lady of Ipswich, our Lady of Wilsden, and such others, what is it but an imitation of the Gentile idolaters' Diana Agrotera, Diana Coriphea, Diana Ephesia, etc., Venus Cypria, Venus Paphia, Venus Cnidia? Whereby is evidently meant, that the saint, for the image' sake, should, in those places, yea in the images themselves, have a dwelling; which is the ground of their idolatry. For where no images be, they have no such means."

When ordinary men and women were thus deified, it is not surprising that Mary, the mother of Jesus, should also have been made a goddess; and have been placed on a par with or above her Son. The deification of the Virgin Mary must have commenced early, as is apparent from the discussion that took place at the 1st Council of Ephesus, held A.D. 431. The real cause of the assembling of the Council appears to have been to decide a dispute, that had arisen between Nestorius, Patriarch of Constantinople, and Cyril, Patriarch of Alexandria. The phrase "Mother of God," which had already been applied to Mary, was objected to by Nestorius, and defended by Cyril. According to the former, it is improper "nakedly" to assert, that *God was born of Mary*: but, rather, that God, the Word of the Father, was joined to Him who was born of Mary. It was the man, and not the Word of God, which rose again; the temple should be distinguished from the God who dwells there.* In fact, Jesus, as God, had existed from all eternity: as such, Mary could not be the mother of a being which was in existence countless ages before she was born. Not content with calling her the "Mother of God," she has since been blasphemously termed the "Queen of Heaven"—like the heathen goddess of the Israelites—and, what is still more blasphemous, the "Spouse of the Holy Ghost."†

* Fleury Ch. 25, sect. 2.

† In the Roman Breviary, we find the following phrase; "Of thy heavenly Husband, calm the rage"!

Such was the state of the Christian Church previously to its division into the two branches—the eastern and the western. This division was brought about, as is well known, in consequence of the Bishops of Rome claiming to be the Head of the whole Church—a claim that has been repudiated by the Eastern Church from that day to the present. In the apostolic age, Jerusalem was regarded as the Mother Church, and then Antioch, and, last of all, Rome. The 8th Canon of the Council of Ephesus, which met in the 5th century, “forbids any Bishop to invade another province, which has not, from the beginning, been under his own authority.” And the 28th Canon of the Council of Chalcedon (A.D. 451), presided over by the Bishop of Rome himself, decreed, that equal privileges should be given to the Patriarchate of Constantinople (only recently established) as to that of Rome. In the next century, the Bishop, or Patriarch, of Constantinople, actually assumed the title of Universal Bishop: on which Gregory the Great, then Bishop of Rome, addressed him in these words: “What wilt thou say to *Christ, the Head of the Universal Church*, in the day of the last Judgment—thou who, by the title of Universal, dost endeavour to subject all His members to thyself.” And he added: “I confidently say, that whoever calls himself Universal Bishop, or desires to be so called, doth, in his pride, make himself Anti-Christ.” Nevertheless, in the next century—the 7th—Boniface 3rd, Bishop of Rome, took upon himself this very title of Universal Bishop and Vicar of Christ—a title that was confirmed by the regicide Phocas, A.D. 606. Instead, therefore, of the Popes of Rome having, as is asserted, derived their Title from Peter, who, if he ever was in Rome, was never, most assuredly, Bishop of Rome,* it has been obtained by usurpation, and was confirmed and ratified by a Murderer and Usurper—the then Greek Emperor and dominant power in Italy. But although the Eastern Church had thus separated itself entirely from the Church of Rome, it did not throw off its idolatry and superstition;

* See the Report of the Discussion—the question being, “Was Peter ever in Rome?”—that took place a few years since, in Rome, which has been translated into English, and published by the Wesleyan Society.

it has continued to be, to the present day, an idolatrous and apostate church. In the *Confessio Orthodoxa*,—promulgated by a Synod of the Greek Church, in the middle of the 17th century, and formally placed by Peter the Great, in 1723, among the authoritative documents of the Russian Church,—it is stated, that “the Virgin Mary and the Saints are mediators, and that they *bear our prayers to heaven!*” The Greek Church also gives to Mary the designation of “Mother of God.” In, what is termed, the Angelic Salutation, the form in use is: “Hail, Virgin Mary, *mother of God!*” It also advocates “*the worshipping*, the honoring, and saluting, *of the images* of our Lord: of the all-holy ‘Mother of God;’ of all the Saints, and also of the holy Angels.”*

Images are also worshipped and adored in the Western Church, or the Church of Rome. According to the Council of Trent, “It is lawful to represent God and the Holy Trinity by images, and the *images* and relics of Christ and the Saints are to be duly honoured, venerated, and *worshipped*: and in this veneration and worship those are venerated, which are represented by them.” So, also, in the Creed of Pius 4th, article 9, it is stated: “I most firmly assert, that *the images* of Christ and of the Mother of God, who was always a Virgin, are to be had and retained, and that due honor and *worship is to be* given to them.” As these are Dogmas that every Roman Catholic is bound to receive, the Church that adopts them must be an apostate one, for what says God: “I am the Lord; that is my name: my glory will I not give to another, nor my praise to graven images.” Independently of the sin of idolatry, the Church of Rome, at the present time, ignores and repudiates Christ and his mediation, and trusts entirely to the intercession of Saints and of the Virgin Mary. Men were not satisfied with praying to Mary as a mere Intercessor, or Mediator, with God and Christ. “About the year 1050, a daily office was instituted to the Virgin: and, in the course of the next 100 years,

* The Correspondent of the *Times* (Nov. 27th, 1876) stated, that the Grand Duke, Commander in Chief of the Russian Army, intended to leave Petersburg for the Trinity Monastery, New Moscow, “in order to adore the sacred images.”

the reverence so 'paid grew into *worship*.'"* The present Pope, Pius 9th, remarks, in his Encyclical of 1849 : "The whole of our confidence is placed in the most holy Virgin, since God has placed in Mary *the fulness of all good* ; that we may accordingly know, if there is any hope in us, any grace, any *salvation*, it *redounds to us from her* : because such is his will, that we should have *everything through Mary*." Liguori, also, in his "Glories of Mary," says she is *the source of all good*. A recent example is equally striking. In the will of the late Cardinal Antonelli are these words, "I recommend my poor soul to the infinite mercy of God, trusting that through *the intercession* of the most holy immaculate *Mary*, and of my patron saints *St. Peter, St. Paul, St. James, and St. Louis*, he may give me remission of my sins." Christ, the one only and true Mediator, is thus ignored and repudiated altogether. With such sentiments, we can hardly wonder, that an attempt should have been made to prove the immaculate conception of Mary : although such an idea is directly contrary to Scripture, and to the object for which Christ came into the world. God said, that the seed of the *woman* should bruise the Serpent's head ; while it was necessary for Christ, in order to redeem mankind, to take upon himself the form of a man, and to be born, not of a divine, but of a human being. Nevertheless, the immaculate conception of the Virgin is now a Dogma of the Church of Rome.

It is thus apparent, that the whole Christian Church has exhibited the general law of mutability and deterioration, and has become idolatrous and apostate. "So that laity and Clergy, learned and unlearned, all ages, sects, and degrees of men, women and children, of whole Christendom, have been at once drowned in abominable idolatry ; and that by the space of 800 years, or more"†—i.e. until the era of the Reformation. "Though espoused to Christ Jesus, the Son of the living God, the sole Mediator and Intercessor, she yet thinks," as Mede remarks, "she may fall down to saints and angels, yea, to as many images of them as ever the Jews

* See Dean Waddington's Church History, p. 694, and the Rev. J. E. Tyler, on the Worship of the Virgin. *Christ. Know. Soc.*

† Homily of The Church of England.

had of their Baalims or the Gentiles of their Demons. But thou, Christ-Apostatical Strumpet, knowest thou not the 1st commandment of thy Christian Decalogue to be: 'Thou shalt have none other gods (nor Christs) but me?' What dost thou, then, with so many Christlings?*" Hence the general corruption of this church, and demoralisation of its members. Referring to what are called the middle, or dark, ages, Bishop Van Mildert remarks: "The rapid succession of Popes of the most infamous character: the almost universal ignorance and corruption of the clergy; the lying wonders of Monkish legend: the absolute prohibition of the use of the scriptures among the laity;† the scandalous vices which hence prevailed among all orders and descriptions of men; the revival of old heresies, and the fabrication of new ones; in short an *almost universal defection* from purity and truth, gave to the Christian world the appearance of a land where men sat in *darkness, and in the shadow of death.*"‡

Not that the true church was entirely destroyed. God never left himself without a witness even in the middle ages. The Vaudois, inhabitants of some of the Valleys of Piedmont and of the Cottian hills, who never bowed the knee to Baal, have preserved the primitive faith from the time of the Apostles to the present day. That this church has existed thus long is allowed even by their enemies. Reimerius, an Inquisitor, who wrote about the year A.D. 1250, referring to the Vaudois, says, that of all the sects this is the most pernicious, and for three reasons. The first reason is, because it is of *longer continuance*, for some say, that it has lasted from the time of Sylvester; others, from the time of the Apostles. The second reason is, because it is more general; for *there is scarcely any land in which the sect exists not.* The third reason is,

* Apostasie of the Latter Times, p. 76.

† Dr. Wiseman, in his Lectures, says: "The Bible is ill calculated to form a rule of faith . . . "No where have we the record of any of the Writers (of the New Testament) having asserted their own inspiration . . . "The difficulties in receiving the Bible as the Word of God are numerous and complicated." (p. 70 and 75.)

‡ Boyle Lectures. Lect. vii.

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because, while all other sects, by their blasphemies against God, strike horror into their hearers, this of the Leonists (so called at that time) has a great semblance of piety, inasmuch as *they live justly before men*; and believe rightly, together with all the Articles contained in the Creed, every point respecting the Deity : only *they blaspheme the Roman Church and Clergy*, to which the multitude of the laity are ready enough to give credence.”* Peter, Abbot of Clugny, in a letter to the Clergy of the Diocese of Embrum, which included the territory of the Vaudois, tells them that *the doctrines opposed to image-worship, the adoration of the cross, prayers for the dead, and the bodily presence of Christ in the Eucharist, which had taken root in the villages and remote places of that diocese, and which were indigenous to the cold Alps, were spreading over all the south of Europe.* These doctrines were not confined to the poor inhabitants of the Cottian hills : Claudius, Archbishop of Turin, who has been termed *the Protestant Bishop* of the 9th century, was no less opposed to the errors of the day. His friend, the Abbot Theudemir, having written to him to say, that he was accused of forming a new Sect, “contrary to the rule of the catholic faith,” he replied : “It is no marvel that Satan’s members should say these things of me, since he proclaimed our very Head himself to be a seducer and a demoniac. I, who hold the unity, and who preach the truth, am teaching *no new Sect*.....Sorely against my will, I undertook, at the command of Louis, the Pious, the burden of a Bishoprick, and when, contrary to the order of truth, I found all the churches at Turin stuffed full of vile and accursed images, *I alone* began to destroy what all were sottishly worshipping.” “Mark,” he adds, “what the followers of the *false religion* do allege : they say, it is in commemoration, and in honor of our Saviour, that we serve, honor, and adore the Cross..... God commands us to do one thing, and these people do quite the contrary : God commands us to bear our cross, *not* to worship it : but these are all for worshipping it.....To serve God after this manner is to go a whoring from him” : i.e. commit idolatry. And then apostrophizing these idolaters, he adds : “Why do you crucify

* De hæret. c. iv. in *Bibl. Patr.* vol. 13, p. 299.

again the Son of God, and put him to an open shame : and by this means make souls by troops to become the companions of devils, estranging them from the Creator by the horrible sacrilege of your images and likenesses, and precipitating them into everlasting damnation ? ”* The opinions of Bishop Claudius, in other respects, as deduced from his writings, were, according to Dr. Allix, as follows. 1. He maintains that Jesus Christ is the only Head of the Church. 2. He pronounces anathemas against tradition, in matters of religion. 3. He maintains that faith alone saves us. 4. He holds the Church to be subject to error. 5. He denies that prayers, after death, can be of any use to those who have demanded them.†

Here then we have a Christian Bishop, not only repudiating the errors of the Church of Rome, but, also, protesting against those errors. The Church of Christ, in fact, always has been, and, until the second coming of Christ, always will be a *protesting* Church, inasmuch as its very existence is a *protest* against pagan worship, and the apostasy and idolatry of anti-Christian churches—for many are called, but few are chosen.

This was not the only church of Christ at this period. Another branch existed, although formed at a later period. It has been before stated, that the Eastern christian church, like the Western, had become entirely apostate and idolatrous. But, in the middle of the 7th century, an Armenian, named Constantine, received from a stranger—a Deacon whom he had entertained—a Copy of the Gospels and of the Epistles of St. Paul, which he had never seen before. Independently of their rarity, at this period, it was not considered lawful for the laity to read the Scriptures. The perusal of these books produced so great a change in the mind of Constantine, that he embraced the truths of the gospel, and, imparting them to others, there sprang up a small community of primitive Christians. They were termed Paulikians, in consequence of their taking the writings of Paul as their guide and instructor. None of the writings of the Paulikians have come down to us, having, perhaps, been destroyed ; but we know, from the testimony

* *Bibl. Patr.* vol. 9, p. 876.

† *Allix, Piedmont*, p. 66.

of their enemies, what their doctrines and tenets were. According to Mosheim, Petrus Siculus and Phosius charged the Paulikians with the following heresies. (1.) "They condemned the Virgin Mary": that is, they would not worship her, as the Greeks did. (2.) "They refused to celebrate the holy Institution of the Lord's Supper": *i.e.*, celebrate mass. (3.) "They loaded the cross of Christ with contempt and reproach": which means, that they would not pay religious worship to the wood of it. (4.) "Excluded presbyters and elders (*i.e.* priests) from all part in the administration of the Church": the first step that is necessary in all reforms of the Church. Doctrines like these could not be held for any time without bringing on the holders of them some kind of persecution. At the end of 27 years, the Emperor despatched an officer—Simeon—to stone Constantine, and to disperse his followers. This was done. But Simeon, "who," says Petrus Siculus, "had examined and listened too incautiously, imbibed the pestilential heresy, and joined the Paulikians." The Bishop having invoked the Imperial authority a second time—it is always the priests who turn Inquisitors—the Emperor ordered that they should all be collected together and interrogated; and that those who continued pertinacious should be committed to the flames. "A huge funeral pile, therefore, being heaped up on high, they were all set fire to and burned to death."* But the blood of the martyrs is the seed of the Church. From this massacre one person escaped—Paulus—with his two sons: and another christian community, by their instrumentality, was formed. At the commencement of the 9th century, Sergius, a learned man, and the most noted of the Paulikian sect, was converted in the following way. "I hear, sir;" said a Paulikian woman, "that thou excellest in science and literary eruditiontell me, then, why dost thou not read the sacred Gospels?" Sergius replied: "It is not permitted to us to read the Scriptures: but only to the Priests." This is always the answer of Satan's Agents: but hear what a Paulikian woman said. "It is not as you suppose: for there is no respect of persons with God. He willeth all men to be saved, and to come to the knowledge of the

* Petrus Siculus, p. 37.

truth. But your Priests, because they corrupt the word of God, and conceal the mysteries which are contained in the gospels, do, therefore, not read, to you who hear, all things that are written : but read some things and omit others, so that you may not be able to come to a knowledge of the truth" (*Id.*)* Sergius followed this advice, and became not only a Convert but a propagator of the truth, as it is in Jesus, not as it is propounded by apostate men. In one of his epistles, he says : "I have run from east to west, from north to south, proclaiming the gospel of Christ, and labouring on my knees." "Thus persisting for the space of 34 years," adds Petrus Siculus, "he spread the defection everywhere : and then won the crown of martyrdom, by being cut in two with an axe."

By these and subsequent persecutions, the Church of Christ, that had thus sprung up in the midst of an Apostate one, was entirely destroyed : but the seed of the plant, thus cut down in the east, was wafted to distant lands. Those who escaped from these persecutions, fled to other countries, and particularly to Italy and France, where they propagated their faith, and soon obtained numerous converts. "It is difficult," says Mosheim, "to fix the precise period of time, when the Paulikians began to take refuge in Europe : it is, however, undoubtedly certain, from the most authentic testimonies, that a considerable number of the sect were, about the middle of this century, (the 11th) settled in Lombardy, Insubria, and principally in Milan : and that many of them led a wandering life in France, Germany, and other countries..... The 1st religious assembly which the Paulikians had formed in Europe, is said to have been discovered at Orleans, in 1017, under the reign of RobertIts principal members were 12 Canons of the Cathedral of

* The same prohibition exists, in the present day, in the Roman Catholic Church, and was strictly enforced in the States of the Church, and in those countries that had a Concordat with Rome. In those countries in which the Church is not supreme, they *profess* to allow of the circulation of their *own version* of the Bible, although proclaiming that the Church alone—i.e. the Priests—can interpret it. But Paul rejoiced, on writing to Timothy, that he had known the Scriptures *from a child*, "which are able to make thee wise unto salvation" (2 Tim. 3, v. 15)—without the aid of the Church or a Priest.

Orleans, men eminently distinguished by their piety and learning, among whom Lisoius and Stephen held the 1st rank." Having been tried by a Council for heresy, "they adhered obstinately to their principles, and were at length condemned to be burnt alive."* Their heresy, according to Dupin, consisted in this. "They maintained that baptism did not procure the remission of sins: that the consecration of the priest did not consecrate the sacrament of the body and blood of Christ (that is to say, they repudiated the doctrine of transubstantiation); and that it was unprofitable to make prayers to the holy martyrs and confessors." These Canons thus became the first Protestants in France, and the first Christian Martyrs in that country to the apostate and bloody church of Rome, which subsequently caused the blood of other servants of Christ to flow in torrents in this unhappy country; for the death of the Canons increased, rather than stifled, the new Reformation. In the middle of the 12th century, Bernard—considered to be the last of the Latin Fathers—who was sent to preach against this so-called heresy, speaks of the multitude of these converts †, and William of Newberry says; they seemed to be multiplied beyond the sand of the sea.‡ Eckbert, Abbot of Schonauge, in Treves, who wrote A.D. 1160, referring to these Christians, says: "They are armed with the words of Holy Scripture, which, anyways, do favor their opinions." And he adds: "They maintain, that the cross is the mark of the beast; and that blessed Pope Sylvester was the Anti-Christ of whom mention is made in the Epistles of St. Paul."

These Christians had so increased in France, where they were called Albigenses, from the town of Albi, in Upper Languedoc, their head-quarters at first, that the Vatican became alarmed; and a crusade was organized for their destruction, similar to those which had been formed for the destruction of the infidels in the

* *Mosheim*, cent. xi. p. 2, chap. v.

† *Allix*, Albigen.

‡ It was at this time, or about A.D. 1160, that a few of the Paulikians arrived in England, but, attempting to make converts, they were tried by a Council of Bishops at Oxford, and having been convicted of *heresy*, they were ordered to be branded, scourged, and turned out of the city. They all perished soon after with hunger and cold. *Elliott's Horæ. Apocal.* p. 374.

East. The greatest premiums were offered to all those who might engage in the war against the Albigenses. "They were instantly placed under the protection of the holy (i.e. cruel and bloody) See : freed from the payment of the interest of their debts, and exempted from the jurisdiction of all the tribunals ; whilst the war, which they were invited to carry on at their doors—almost without danger or expense—was to expiate all the vices and crimes of a whole life.".....Instead of riches, which the faithful were to seek at a distance, and tear from barbarians of whose language they were ignorant, they were now offered the harvest of a neighbouring field ; the spoil of a house, that they might carry to their own ; and captives, abandoned to their desires, who spoke the same language with themselves : Never, therefore, had the cross (the emblem of peace and salvation, but which had thus become the sign of murder and rapine), been taken up with a more unanimous consent."* With these incentives, it is not surprising, that 300,000 crusaders should have precipitated themselves upon Languedoc. What the horrors of such a campaign were may be imagined, but cannot be described : nor can any calculation be made of the number of victims sacrificed to the blood-thirsty Papal juggernaut, during the years that this Anti-Christian and murderous war continued. "At the end of the 1st campaign," says Sismondi, "two large cities had been destroyed, and thousands of victims had perished by the sword ; whilst thousands of others, driven from their burning houses, were wandering in the woods and mountains, and sinking each day under the pressure of want." At the end of the 2nd campaign, continues the same writer, "The slaughter had been so prodigious, the massacre so universal, the terror so profound, and of so long duration, that the Church (the apostate, the bloody, church of Rome) appeared to have completely attained her object. The worship of the reformed Albigenses had everywhere ceased."

But the blood-thirstiness of the harlot of Babylon was not yet satiated. In order to seek out those of the Albigenses, who had succeeded in escaping the massacre by the sword, a Tribunal was

* *Sismondi, Crusades against the Albigenses, p. 24.* Google

established—called the *Holy*, alias *unholy*, Inquisition—to which were attached clerical bloodhounds whose scent, in seeking out the true Servants of God, was only equalled by that of the canine race in tracking the negro fugitives in America. Happy would it have been for those thus discovered, if they had perished previously by the sword, or in the flames ; for such a death was 10,000 times more merciful than that by the rack, the thumb-screw, and the pulley—applied not once but for weeks and months by these fiends in human shape, provided only that the unhappy victim, unable to bear any more torments, did not escape previously out of their hands by death. When this was not the case, their mangled and torn bodies were committed to the flames : while their souls mounted to heaven, to join the heavenly choir—“ those which came out of great tribulation.”.....“ Therefore are they before the throne of God, and serve him day and night in his temple.” (Rev. 7, v.v. 14 & 15). Yet these Agents of the Devil—for only Satan could have invented such a system—had the effrontery to call themselves the servants of a holy and merciful God ! Not only those who were really Christians, but even those who were suspected or falsely accused of being so, were condemned and put to death by this iniquitous and bloody Tribunal, for the witnesses were never confronted by the accused. Listen to the following rule of the Inquisition. “ Take particular care, in conformity with the discerning will of the apostolic See, not to publish, by word or sign, the names of the witnesses ; and if the culprit pretends that he has enemies, and that they have conspired against him, ask the names of these enemies, and the cause of that conspiracy ; for thus you will provide for *the safety of the witnesses, and the conviction of the accused*. On account of the enormity of this crime, you ought to admit, in proof of it, *the testimony of criminals, of infamous persons*, and of accomplices. He who persists in denying a fault, of which he may be convicted by witnesses, or by any other proof, must be considered, without hesitation, as an impenitent heretic.”* By means of this iniquitous system, worked by Agents wholly devoted to the object, and armed with *despotic power*, the remnant of

the Albigensian church was scattered or exterminated. The fugitives spread themselves over Europe. A portion fled into the Cottian hills, and formed a distinct community alongside the ancient Vaudois settlement; for when the Papist, Vincent Ferrier, visited these valleys, two centuries after, or about A.D. 1405; he found there two distinct and friendly communities, or churches—that of the Vaudois, and that of the Albigenses. After this, the two churches would appear to have become intermixed and amalgamated. Many of the fugitives escaped into England, where, according to Knighton, they were burnt alive.* Others migrated into Calabria, Bohemia and Poland, sowing, as they went, the good seed, that afterwards brought forth fruit, a hundred, nay, a thousand fold.

In 1324, “the morning star of the Reformation in England” arose; this being the year in which Wicliff, the English Luther, was born. Soon after taking his degree at Oxford, he began to attack the Papal system, and published several works, in which he denounced the insatiable ambition and avarice of the heads of the Church, and the idleness, debauchery, and hypocrisy, of the monks and friars.† At this period, the tribute paid to the Pope was *five times* that paid to the King.§ And Foxe states, that a commission having been issued by Edward 3rd to inquire “how many benefices, archdeaconries, and other dignities, be, at present, in the

* The antient British Church would appear to have retained the primitive faith much longer than the majority of other churches. The British Christians, on the arrival of the monk Augustine (to whom the conversion of this island has been falsely ascribed by the Roman Catholics) refused to hold communion with him at first. An ancient MS. now in the Library of the Corpus Christi College, Cambridge, records the reason in these words: “The Brytaines would not, after that, neither eat nor drink with them (Augustine’s party) nor yet salute them, because they corrupted, with superstitious ymages and ydolatrie, the true religion of Christ.”† But the descendants of these men soon after fell under the despotic power of Rome: and they became, like the rest of Christendom, idolaters and apostates.

† The Rev. B. W. Savile; in “The Record” April 21, 1876.

‡ See *Lc Bas’* Wicliff.

§ Cotton’s Abridgment, p. 128.

hands of *Italians and other strangers*," the return was so great, that it would fill almost *half a quire* of paper. The *Roman Cardinals* alone held 10 deaneries and archdeaconries, 2 treasurerships, 10 prebendall stalls, and 17 benefices. Bishop Short states, that the pride and luxury of the higher ecclesiastics was excessive: they vied with temporal lords in all the vanities of life: and men, who had forsworn the world, were, on their journeys, often seen accompanied by *fourscore* richly-mounted attendants.* With these examples before them, we need not wonder that Priestcraft should still be rampant in the world, even among those who profess to be the Ministers of him who had not, sometimes, where to lay his head: or that they should prefer to be the servants of the Pope, rather than the servants of Christ. Again: "The exclusive jurisdiction which the Church exercised over its members subverted the equitable administration of justice. If a priest was guilty of the most heinous offences, he could only be punished by ecclesiastical censures; and the commission of rape, murder or robbery, was visited by confinement in a bishop's prison; in which *the appearance of canonical severity* was rendered ineffectual by the ease with which a dispensation, from any canon, might be obtained."† This exemption from the jurisdiction of the civil courts, under the plea that they are the servants of Christ—although it may be that they are, at the very time, the servants of Anti-Christ—has been the aim of the Clergy in all ages, and is, at this very moment, agitating the Church of England. This is not strange, but it does seem strange, that any portion of the laity—educated men and women—could be found to support this claim—a claim that is in direct opposition to the word and the commands of God and of the Apostles.

It was not his condemnation of the Papal system, so much as his promulgation of the truths of the Gospel, that entitles Wicliff to be regarded as the apostle of the Reformation in England. He contended for the rights of private judgment, the supreme authority and entire sufficiency of the Scriptures; and denied, that a man may be absolved from sin, if he give money, or because a

* Hist. of the Church of England.

† Bp. Short, *loc. cit.*

priest layeth his hand on his head, and saith : "I absolve thee." But the greatest work performed by Wicliff was the translation of the Bible into English, which, more than any other, poured a blaze of unwelcome light into these regions of darkness. "For ages together, the mysterious and evil power, shadowed forth in the Apocalypse, had shown itself armed with scales, that could turn back the point of ridicule, or the edge of invective, or the assaults of worldly might. But to unseal the Scriptures, was to let loose an element, in the midst of which it was doomed to sicken and *wax faint*, and gradually to loosen the grasp with which it had well-nigh strangled the energies of the human mind." * The importance of this undertaking is acknowledged by a Roman Catholic writer, Dr. Lingard, who, while referring to this translation, says : "The seeds were sown of that religious revolution, which, in little more than a century, astonished and convulsed the nations of Europe." As may be supposed, every attempt was made, by the Romish clergy, to entrap and condemn Wicliff. The Pope sent 5 Bulls to England, with orders to imprison and try the Rector of Lutterworth for heresy, but being protected by powerful friends, he managed to escape out of the clutches of the Papal birds of prey. He was also aided by the fact, that there was a schism, at this time, in the Vatican : two rival Popes being set up, "one striving against another ; the schism," says Foxe, "enduring altogether for the space of 39 years." Hence Wicliff died quietly in his bed at Lutterworth, instead of being made an *auto da fé* of by the myrmidons of Rome : nevertheless, although not burned at the stake, like Cranmer and Ridley, Wicliff lighted a candle that has never been extinguished, for "since his time, England has never wanted a succession of preachers of the Gospel. Up to the period of his labours, we hear of none ; after that period, every year bears some trace of their presence and their power."† That the opinions and doctrines of Wicliff were adopted by a great many persons, may be surmised by the fact, that Articles of Reformation were exhibited in Parliament by Sir Thomas Latimer, and affixed to the door of St. Paul's,

* *Le Bas*' Wicliff, p. 219. † *The Church of Christ in the Middle Ages*, p. 401.

in the year A.D. 1395. These Articles condemned, among other things : 1. The Romish idea of Priesthood. 2. Celibacy of the Clergy. 3. "The *feigned miracle*" of transubstantiation. 4. Prayers for the dead. 5. Pilgrimages, and prayers to blind crosses and deaf images. 9. Auricular confession. 10. Vows of chastity.

Up to this time, no one in England had been executed for his opinions and faith : minor punishments having been alone inflicted. But, on the accession of Henry 4th, A.D. 1399, a law was passed, at the solicitation of the Bishops, directing that those convicted before their ordinary or his commissioners, were to be laid in any of his (i.e., the Bishop's) prisons, and there to be kept so long as by *his discretion* shall be thought expedient.* If they refused to abjure, the mayor, or sheriffs, or other magistrates, "shall take unto them the said persons so offending, or any of them, and cause them openly **TO BE BURNED** in the sight of all the people." The first victim to the malice, bigotry, and wickedness, of the English Bishops was William Sautre, parish priest of St. Osyth, in the city of London. He was accused of declaring "that he would not worship the cross, on which Christ suffered, but only Christ, who died on the cross. That the bread in the sacrament, when consecrated, doth not cease to be bread : and other minor charges." Other victims were soon after immolated at the shrine of the Harlot of Babylon, among others the noble Lord Cobham. When brought before the Archbishop and his episcopal brethren, and accused of heresy, he turned to the audience and exclaimed : "Lo ! good people, lo ! for the breaking of God's law and his commandments, they never yet cursed me ! But, for their own laws and traditions, most cruelly do they handle both me and other

* As this remnant of Papal Supremacy—a Bishop's Court—still exists in England, the sooner it is abolished the better it will be for the Church and for religion. As the Church is formed by the Laity, and as the Clergy are merely the servants of the Church, all offences committed by the Clergy against the laws of the Church, ought to be tried in the Civil Courts, which are the Representative of Her Majesty, the Queen, who is the Head of the Church, and the Defender of the Faith !

men. And, therefore, both they and their laws, by the promise of God, shall utterly be destroyed"! In order to add ignominy to cruelty, they caused this noble Christian martyr to be drawn on a *hurdle* from the Tower to St. Giles' fields; to be suspended, with chains, by the middle of the body, to a gibbet, and, in this position, to be roasted alive. Sir Roger Acton and 39 other persons, convicted of heresy, were burnt alive in the same manner, and in the same place, a short time before. The first female martyr, in England, was Joan Boughton, a woman of quality, 80 *years* of age, and held in such reverence for her virtue, that her ashes were collected, after her martyrdom, to be preserved as relics, for pious and affectionate remembrance. Her daughter, Lady Young, suffered afterwards the same cruel death.* It is unnecessary to continue the account of these persecutions in England: suffice it to remark, that the fires never ceased, fresh victims having been continually immolated on the altar of the Harlot of Babylon until the æra of the Reformation, when her reign and jurisdiction ceased in England.† And it was time, for "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. ch. 18 v.v. 23 and 24. The same scenes were enacted elsewhere, and particularly in Bohemia. The Queen of Richard 2nd was a Bohemian Princess, and the daughter of Charles 4th. The Popish Archbishop Arundel, speaking of her, said: "Although she was a stranger, yet she constantly studied the four gospels in English; and in the study of these, and the perusal of godly books, she was more diligent than the prelates." On her death, if not before, some of her attendants would appear to have carried to Bohemia the writings of Wicliff: one of the 1st steps of the Archbishop of Prague, when he began to move against the Christians in A.D. 1410, being to issue a condemnation of the English Reformers' works. Of these, he collected no less than 200 volumes—a large number for those days—richly bound and decorated with precious ornaments, and committed them to the flames. Among those who had imbibed the opinions of Wicliff was John Huss, a man

* Southey's Book of the Church, vol. 1, p. 407.

† For an account of these persecutions, see Foxe's Book of Martyrs.

early distinguished by his talents, his learning and his eloquence ; and who was subsequently raised to the rectorship of the University of Prague. He was also appointed, in 1406, Confessor to the Queen : but neither this appointment, nor his position as head of the University, shielded him from persecution, or from the hatred of the Church of Rome—the enemy of freedom both temporal and spiritual. Summoned before the Council of Constance, and charged with having imbibed the doctrine of Wicliff, and with being “infected with the leprosy of the Vaudois,” he was cast into a dungeon on his arrival, loaded with chains, prevented making any defence, pronounced guilty of heresy, and condemned to be burnt, although furnished with a *safe-conduct* from the Emperor. But what does Rome, which declares that faith is not to be kept with heretics, and which has put its foot on the neck of Kings, care for safe-conducts ? She laughs at the thought. “Thus, by a death which has affixed eternal infamy on the Council of Constance, slept in Jesus, the celebrated John Huss, one of the most upright and blameless of men.”* Jerome, a disciple of Huss, and a Professor of theology in the University of Prague, was, also, shortly after summoned to the Council, and, like Huss, condemned to the flames. These persecutions did not end here : the followers of Huss were pursued with the same implacable hatred as the chiefs of the party. They were excommunicated, deprived of their property, and thrown into prison, while those that escaped were hunted upon the mountains, like wild beasts, and, when taken, sold as slaves. At Kuttenberg, within a short space of time, not fewer than 1,600 Hussites (as they were called) were thrust down alive into the shafts of the mines : and a Hussite minister, after having his hands bored through with a sword, was suspended to a tree, *by cords passed through the wounds*, and then burned alive. But enough of such demoniacal scenes : the time is not far distant when these martyrs of Jesus will hear the joyful cry, “Babylon the great is fallen, is fallen.....For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you ; and double unto her double,” according

* *Milner*, p. 369.

to her works : in the cup which she hath filled, fill to her double." (Rev. ch. 18 v.v. 2, 5 and 6).

By means of these persecutions, the Church of Christ, as a visible church, was suppressed ; with the exception of the Vaudois church in Piedmont. They, however, had been all but exterminated by the army sent against them, shortly after the destruction of the Albigenses. Thus the Church of Rome reigned supreme at the commencement of the 16th century. "No danger," says Mosheim, "seemed to threaten the Roman Pontiffs. The agitation previously excited by the Waldenses, Albigenses, Beghards, and, more recently, by the Bohemians, had been suppressed by counsel and by the sword : and the wretched, surviving, remnant of Bohemian heretics (i.e. christians) were an object rather of contempt than of fear." Still, in a Bull issued by the Pope, in 1513, the dissidents, or Hussites and others, were ordered to appear before the Lateran Council then sitting—But no one appeared. The orator of the session ascended the pulpit : and, amidst the applause of the assembled Council, uttered that memorable exclamation of triumph — *Jam nemo reclamat, nullus obsistit*. There is an end of resistance to the Papal rule and religion : opposers there exist no more. This occurred May 5th 1514. Had the members of the Council been acquainted with the word of God ; and had they been able to interpret the prophecy of St. John, they would never have exulted in this temporary triumph. They would then have known, that this apparent extinction of the visible church of Christ, was to last only $3\frac{1}{2}$ years : at the expiration of which time, it was to arise again in a more resplendent form than before. If we turn to the 12th chapter of Revelation, we shall find the church of Christ represented under the form of a woman, who, shortly after, "brought forth a man-child (Jesus), who was to rule all nations with a rod of iron." But the great red-dragon, or Satan, attempted to destroy the child, which was caught up into heaven. And "the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there 1260 days, or years."* This, as

* In *symbolical* prophecy, not in literal, a day stands for a year. Thus, in Numbers, ch. 14, v. 34, it is said : "After the number of the days in which ye

must be apparent, from what has gone before, was actually the case ; the only church visible to the world, from about the middle of the 3rd century, being an apostate and anti-Christian one. The true church of Christ was then only to be found concealed in the valleys of Piedmont, or scattered here and there in lonely places, where only the servants of God could assemble with safety to worship. "Yet, though tarrying in the wilderness 'for the set time appointed,' the true church was never lost, even to human sight. At no one period have we the slightest difficulty in descrying her form. Indeed, if we were at any loss, we should still have the most unfailing guide—we should 'track the servants of Christ, by the droppings of their blood : we should discern them by the smoke of the fires which consumed them.' But we are not even reduced to this resort. Their very persecutors have been compelled, in the most wonderful manner, to leave the clearest attestation of their character. At no period, from the earliest to the latest records of Christ's Church, have we any brighter or more vivid portraits of his true disciples, than those which the Papal Inquisitors have left of the men whom they massacred as 'heretica.' " *

That the true church of Christ was to be in a state of obscurity during all this period, we shall also find by referring to the 11th chapter of Revelation. God said to John by his Angel, "I will give power unto my two witnesses, and they shall prophesy 1260 days (years) *in sackcloth.*" (v. 3).....And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." (v. 9). Had this been written subsequent to, instead of 1500 years before, the 'events, the description of the state of Christ's church at this period, could hardly have been more accurate. More than this, we are also told, that "their dead

searched the land, even 40 days, *each day for a year*, shall ye bear your iniquities, even 40 years." Again, Gabriel said to Daniel, that the Messiah would appear at the end of 70 weeks, or 490 days : but it was 490 years from that date to the birth of Christ.

bodies shall lie in the street of the great city,* which *spiritually* is called Sodom and Egypt, where our Lord was crucified.† And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half (years), and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets (the eastern and the western Christians) tormented them that dwelt on the earth"—i.e. in Christendom. But the most remarkable circumstance remains to be told. It is said in the Book of prophecy; "And after three days and an half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them." (v. 11). Now although the visible church of Christ had been, to use the words of Mosheim, suppressed, or killed, and although the Papal Orator, amidst the applause of the Assembly, exclaimed, *nullus obsistit*—there is no opponent, every heretic has been exterminated—it was exactly three years and a half (or 180 days) from that day,—May 5th 1514 to Oct. 31 1517,—that Luther posted up his memorable Thesis at Wittenberg. This was the commencement of the ever blessed and glorious Reformation, when Christ's witnesses stood again upon their feet, and struck terror into the hearts of the Rulers, and of the adherents of Rome. It is unnecessary to enter into any particulars of this movement, on the present occasion: suffice it to remark, that the primitive faith, the primitive doctrine, and the primitive form of worship were again restored, while two kingdoms—Germany and England—threw off the yoke of Anti-Christ, protesting at the same time against the idolatry and the apostasy of the Church of Rome. Hence the Christians, since that period, have been termed Protestants, and their church a Protestant Church. By this event, men were emancipated

* The *πλατεία*, or broad place, of the great city, the meaning of which was unconsciously explained by one of the speakers at the Council, who said, that their meeting place in the Lateran Church of Rome was the *central area*, or *broad place*, of the Western world.

† The terms Sodom and Egypt were constantly applied to Rome by different writers; while our Lord was said to have been crucified there (afresh)—his office and mediation having been denied and usurped by the Pope and the Church of Rome.

from a state of spiritual tyranny and slavery—and there is no tyranny or slavery to be compared to this—and ushered, at once, into the glorious light of the liberty of the Gospel. Instead of being the slaves of an earthly Despot,—to be thrust into Prison and burned, if they presumed to read the Word of God, or to exercise their own judgment—they then became the Sons of God, who required of them only one thing—their love and allegiance.

Such were the blessings that Protestants obtained by throwing off the yoke of Rome, and embracing Christianity—blessings that have now been enjoyed, both in Germany and in England, for the space of 300 years. It might have been concluded, that no one who had enjoyed these blessings ; who had tasted of the Tree of life ; who had held communion with God—directly not indirectly, or by the medium of another sinner—and who, in addition to spiritual, had possessed temporal liberty—for spiritual tyranny is always accompanied by temporal despotism—would willingly have sought the obscurity of darkness, or have attempted to forge again the chains of slavery, from which they and their forefathers had been entirely emancipated. Yet such is the fact, strange to say, and stranger still, that this retrograde movement should have commenced, not with the laity, but with their spiritual guides—with those in fact, who call themselves, and who are regarded by others as, the Ministers of God. Thus, in 1630—40, only 70 years after the Protestant religion had been firmly established in England, the Church under Archbishop Laud became again to a great extent, if not altogether, Papal—thus affording another example of the law of mutability and deterioration in the church of Christ. Precisely the same result has been observed in the present day, as will be evident hereafter. Fortunately, this heresy, or apostasy, has hitherto been confined to one section of Christ's church—that which is termed the established, or State, church in England, and to a portion only of its Members. Not content with trying to bring the Church of England under the dominion of the Pope of Rome, these Anglican *heretics* are anxious to bring about a union with the Greek, or Eastern, church. But this church is no less idolatrous and apostate than the church of Rome: the only

difference between the two being, that the Greek church has no Pope, or professed infallible person at the head of it. To attempt, therefore, to unite the reformed church of England with the unreformed Greek church, would merely be to try and unite fire and water, truth with untruth, Christ with Belial. If these men said they were anxious to convert the members of the Greek Church, we could understand their efforts and the purity of their motives: but the union of the two churches, if it were accomplished, could only end in one way—the fire would swallow up the water: truth would be confounded with error; the worship of Baal would be substituted for the worship of God, and the mediation of the saints sought instead of the mediation of Christ. Should such a melancholy result be brought about, this Realm of England, which, from the date of the Reformation until now, has enjoyed unexampled blessings, and a total exemption from invasion and conquest, would then bring upon itself the just indignation of God, with all its awful consequences. We might then expect the same punishments as those which have already fallen on the Papal and Greek churches; and, possibly, become participators in those more terrible ones that are to follow.

It was to punish the idolatry and the apostasy in the Christian Church, that the Mahomedans were allowed to overrun and to devastate some of the fairest portions of Christendom. Although an Anti-Christian power, springing up suddenly from “the bottomless pit,” they subsequently became instruments, in the hand of God, to punish his rebellious children—as the Israelites were scourged and punished by the different heathen nations. Hence the cry of Mahomet, there is one God—not many Gods—no saints, no deified men, to be worshipped: and hence the command that was given to them to hurt “only those men, which have not the seal of God in their foreheads.” (Rev. 9 v. 4). Thinking, perhaps, that God would abandon his apostate children, Satan hoped, no doubt, by means of these “Locusts,” to destroy, together with the Christian idolaters, the Church of Christ itself. But God limited their ravages both in extent and in duration. Hence we find,

John saying, "by these was the third part of men killed" (ch. 9 v. 18); while they were only to be tormented, at one period, for 5 months (or 150 years), and, at another, for an hour, and a day, and a month, and a year (i.e. 395 years, or, according to Elliott, 396 years, 118 days) (v.v. 5 and 15). This was actually the case, for the Arabs were never able to overrun the northern part of Christendom; while their wars of conquest and of propagandism ceased after they obtained possession of Constantinople. The expiration of the five months has been clearly defined by two remarkable events. One is, the arrest of the onward march of the Arabs in France—which they had overrun from the Garonne to the Loire,—by a decisive victory obtained over them by Charles Martel. This occurred in 732. But they were not finally driven out of France, until the middle of this century. This was the limit of their conquests in Europe. The other event was the supplanting of the family of the *Ommiades* by that of the *Abassides* in the Caliphate, in the year 750. "This revolution," says Sismondi, "did more for the deliverance of Europe from the Mussulman arms than even the battle of Poitiers."* The new Caliph, dissatisfied with the Syrian Capital, determined on building another on the banks of the Tigris; and he laid the foundations of the new city—Bagdad—in 762. Thither the Government, and the great body of the people migrated, far eastward and away from Christendom. This was the termination of the five prophetic months,—or 150 years—calculating from 612, the year in which Mahomet started on his mission of conquest. "The (Arabian) Conquerors," says Dean Waddington, "now settled tranquilly in the countries they had subdued,"† and Gibbon adds: "War was no longer the passion of the Saracens." One woe is past, but another was to follow, after the sounding of the 6th trumpet, when "the four angels, which are bound in the great river Euphrates," were loosed. (Rev. 9 v. 14). This occurred, in 1063, when Alp Arslan, the Caliph's Lieutenant, and chief of the Turkmen, who had lately embraced the religion of Mahomet, and now joined their forces to the Arabs, passed the Euphrates, at the head of the

* Fall of the Roman Empire, vol. 2, p. 92.

† Church Hist. vol. 2, p. 44.

Turkish cavalry. The loss of the Kingdom of Armenia, says Gibbon, "was the news of a day." From this time to the fall of Constantinople, in May, 1453, the Mussulmans devastated and scourged all the Eastern countries, and particularly the Greek provinces. With the fall of the Greek Empire, the ravages of the "apocalyptic Locusts" ceased, after having slain the 3rd part of men, or, rather, ravaged the 3rd part of Christendom. The period, also, during which these ravages continued, if we reckon, not from 1063, when the Mussulmans crossed the Euphrates, but, as Elliott does, from 1057, when the four angels were loosed, or the command given to commence the war, to 1453, would be exactly 396 years,—so literally is prophecy, even symbolic prophecy, fulfilled.* That their mission was to punish the idolaters in the Christian Church, we are certain, it being further said: "And the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils (demons) and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear." (v. 20). How true this prophecy is, although written 1,800 years ago, we have already seen.

It would thus appear, that the cause—the real cause—of the conquests and ravages of the Mahommedans in Asia, in Africa, and in Europe, was the *idolatry* in the Christian Church: and that they were instruments, in the hand of God, for the punishment of his apostate children. We often hear expressions of indignation that the Holy Land should be trodden under foot by the Moslem; while there are many, in the present day, who seem disposed and ready to undertake another Crusade to expel them from their possessions. But the indignation of these persons—many of whom are professed Protestants and Christians—should be directed, not against the Turks but against the Greeks; for the Crescent, we may assume, would never have superseded the Cross, in those lands, but for the apostasy of the Eastern Church. God, in fact, prefers an open enemy to a false disciple, as we find by the message that he sent to the Church of Laodicea. "So, then, because thou

* For a full detail of the Prophecies relating to the Mahommedan Power, see Elliott's *Horæ Apocalyptice*, vol. 1.

art lukewarm, and neither cold nor hot,—I would thou wert either cold or hot—I will spue thee out of my mouth.” (Rev. 3 v.v. 15 and 16). The Mahommedans, also, it is to be remembered, although they deny, like the Jews, the divinity of Christ, and ignore his mediation, worship the one only and true God; and do not fall down and worship graven images, pictures, etc.—that abomination of abominations in the sight of God. Hence it is, perhaps, that although all Anti-Christian powers are to be destroyed eventually, there are no special denunciations, in the word of God, against the Mahommedans. We are only told, when the 6th angel pours out his vial “upon the great river Euphrates, that the water thereof is to be dried up, that the way of the Kings of the East (the Jews) might be prepared.” (Rev. 16 v. 12). By this we may understand, that the Mahommedan power is to gradually disappear, but not with violence. How different is this to the prophetic denunciations pronounced against both the Papal, and the Greek Church.

In the 18th chapter of the Book of Revelation, an account is given of the awful destruction of Babylon the Great; by which “her plagues are to come in *one day*—death, and mourning, and famine; and she shall be utterly burned with fire.” (v. 8). That Rome is meant by the term Great Babylon is the conclusion of all the best Protestant commentators—Jewel, Hooker, Usher, Mede, Sir Isaac Newton, Bishop Newton, Lowth, Van Mildert, and, although last, not least, Elliott—while it is also allowed, even by Roman Catholic and Tractarian writers, that the Harlot of Babylon, described in the previous chapter, and seated on the seven mountains,—“that great city which reigneth over the kings of the earth” (v. 18)—refers to Rome, with this only difference. The Papists—as Bishop Walmesley—conclude, that Rome *pagan* is meant: while the Tractarians infer, that this city is to be ruled by an Anti-Christian power, *not yet revealed*! The first inference is negatived by the fact, that Daniel’s *little horn* (ch. 7, v. 8) and Paul’s “man of sin” (2 Thess. ch. 2 v. 3)—the future Anti-Christ,—was not to arise until *after* the downfall of the Roman Empire. As regards the second conclusion, there can be

no occasion to seek for a future Anti-Christ, when, as must be evident from what has gone before, one has been reigning in Rome for the last 1,200 years. Besides, the Anti-Christ described in Scripture is not to be a man who denies Christ; but one who usurps his authority—the meaning of the word *anti* occasionally.* Thus, when two Popes were reigning in Rome at the same time, as occasionally happened in the contests for the Popedom, the presumed usurper was called the *Anti-Pope*. That Anti-Christ is to be, not an Atheist, but a *professing* Christian, may be inferred from Daniel, who says of the “little horn,” which was *diverse* from the other horns, or kings, that “it had eyes like the eyes of a man.” (oh. 7 v. 8). Hence, says Sir Isaac Newton, “By its eyes it was a *seer*, to use the expression of the Old Testament, or that of the New Testament, an *ἐπισκοπος*, i.e., an *overseer* or Bishop.”† If, therefore, Anti-Christ is to be an ecclesiastical ruler—a professing, although antagonistic, Christian—it follows, that the Church, over which he rules, is to be a professing, although apostate, church, like that of Rome.

The destruction of the Greek Church, or, rather, of Russia—its head and representative—has been no less clearly foretold and described, in the 28th and 29th chapters of Ezekiel, under the designation of Gog, of the land of Magog, the chief prince of Meshech and Tubal. That the Russian Empire is here meant, has been satisfactorily shown by Mr. Cunningham and other commentators. These, in fact, are the names of the sons of Japheth, one of the sons of Noah, by whom this part of the habitable globe was peopled. “Of the sons of Japheth, Gomer and Magog, and Javan, and Tubal, and Meshech.” (Gen. 10 v. 2). It is supposed, however, that the Caucasus and Scythia were colonized by *Gog*, and Slavonic Russia by *Tubal* and *Meshech*, of which the names Tobolsk and Moscow are still memorials. Magog, also, may

* Elliott says, “When *anti* is compounded with a noun signifying an *Agent* of any kind, or *functionary*, the compound word either signifies a *vice-functionary*: or a *functionary of the same kind opposing*, or sometimes both.” And he gives a number of examples in which words are used in these senses. Loc. cit. v. 1, p. 65.

† Observations on Daniel.

be recognised in the word, *Magogitis*, by which a lake to the north of the Euxine Sea is still known. Javan, we know, was the chief father of the Greeks.* The destruction of Gog and Magog is also foretold in the Apocalypse (ch. 20 v. 8), but Elliott infers, that this event is not the same as that mentioned by Ezekiel, as, in the one, a 6th part were to escape, but all were to be destroyed in the other. Hence he concludes that the one is pre-millennial, and the other post-millennial. That the event mentioned in the Apocalypse is post-millennial cannot be doubted, it being there stated; "And when the thousand years are expired," Satan, who is then to be loosed out of prison, will gather the nations together, *with Gog and Magog*, to battle. (Rev. 20 v.v. 7 and 8.) It is no less certain, that the destruction foretold by Ezekiel is to occur after the return of the Jews to the Holy Land; for what saith God. "In that day, when my people of Israel dwelleth safely.....thou (*i.e.* Gog) shalt come from thy place out of the *north parts*.....against my people of Israel, as a cloud to cover the land." (Ez. 38 v.v. 14—16.)†

Such are the punishments that await the apostate church of Christ—punishments that will inevitably fall on the Church of England, if the *heresy* that exists within its pale be not speedily and entirely eradicated. As this *heretical* movement has now continued for 30 years, and as the Law and the Bishops have hitherto failed to cut off the gangrenous limb—an anomaly that would seem to be inexplicable, considering that the church of England is a State church—and as the Ritualists, reckless of the vows they took at their ordination, set the laws at defiance; it only remains for those conscious of the peril, to endeavour to enlighten the public, in order that the lambs committed to the care of these wolves in sheep's clothing may not be devoured, and have their souls thrust down into the pit of destruction. This is the purport of the present treatise.

* Elliott, vol. 4, p. 120. See also Bush on the Millennium, pp. 159—161.

† As a matter of some interest in the present day, we may infer from the above, that Russia is not to occupy Constantinople and the Holy Land—for the would follow as the natural result of the other—inasmuch as she is to come t of her place, from the *north parts*," to attack Judea.

THE PRIESTHOOD, THE ALTAR, AND THE SACRIFICE IN THE CHRISTIAN CHURCH.

CHAPTER I.

IN a Lecture delivered at the Brighton Branch of the English Church Union, in 1870, the lecturer, the Rev. M. W. Mayow, stated, that "he should first consider the office and functions of a priest; secondly, he would inquire what evidence there was of such, and of the altar and sacrifice in the Church of Christ generally, and, then, more especially *in the Church of England*." After dwelling for some time on the functions and duties of the priest, under the Jewish law, "the lecturer attempted to show, that sacrifices were an essential principle of Christianity, after the death of our Lord. In the Sermon on the Mount, he remarked, these words occur; 'If thou bringest thy gift to the altar, and rememberest that thy brother hath aught against thee, leave there thy gift; first be reconciled to thy brother, and then come and offer thy gift.'"^{*} What these words have to do with the question at issue, it is difficult to imagine, as they were addressed to Jews, *not* to Christians. "But," continued the Lecturer, "if it were objected that, at the time these words were spoken, the Christian Church had not been established (which was the fact), that objection could not apply to the words of St. Paul, who remarked: 'We have an altar, whereof they have no right to eat, who serve the tabernacle.'[†] If these words were not meant to apply to the celebration of the Eucharist by the Christians, they would lose all their force. Other passages of Scripture might be adduced to the same effect,

^{*} "Brighton Daily News," April 29th, 1870.

[†] Hebrew xiii. 6—10.

and it was therefore evident that an altar, and, if an altar, then a sacrifice, did exist in the Christian Church."

If, however, there be a sacrifice, in the proper meaning of the term, there must be a victim. Who or what, then, is the victim? In order to ascertain this, we cannot do better than turn to the writings and opinions of the Rev. W. J. Bennett, as adduced in the celebrated and unhappy suit brought against him, in 1872, for alleged heresies respecting sacramental doctrine. In this suit the respondent, Mr. Bennett, was charged with maintaining the following propositions:—1. That, in the sacrament of the Lord's Supper, there is an actual presence of the true body and blood of our Lord in the consecrated bread and wine, by virtue of and upon the consecration, without or external to the communicant, and irrespective of the faith and worthiness of the communicant, and separately from the act of reception by the communicant. 2. That the communion-table is an altar of sacrifice, at which the priest appears in a sacerdotal position at the celebration of the Holy Communion, and that, at such celebration, there is a great sacrifice or offering of our Lord by the ministering priest, in which the mediation of our Lord ascends from the altar to plead for the sins of men. 3. That adoration is due to Christ present upon the altars or communion-tables of the churches, in the sacrament, under the form of bread and wine, on the ground that under *their veil* is the body and blood of our Lord.* This, then, is the victim—the Lord Jesus Christ, the Son of the Living God—who, according to this authority, is offered up as a sacrifice at each celebration of the Holy Communion. Although it may appear to some almost blasphemy to discuss such a proposition, still, as the same opinions are now entertained by so many in the Reformed Church of England, it is necessary, if possible, to ascertain its truth.

These conclusions are usually based on the words of our Lord when He instituted the Holy Communion, the particulars of which

* In a work edited by the Rev. John Ashley, it is stated, that "our weakness and imperfection demanded that this glorious Body should be covered with a veil, since otherwise no one would be able to endure the sight of IT."—Eucharistic Sermons by Great Teachers, Sermon 2, p. 26.

are as follows :—St. Luke tells us, “that it was the feast of unleavened bread ; and Jesus said to Peter and John, Go and prepare the Passover, that we may eat (it). . . . And when the hour was come, he sat at table, and his twelve disciples with him. . . . Then he took bread, and having returned thanks, he brake it, and gave it to them, saying, This is my body which is given for you ; *this do in remembrance of me*. So, also, after supper, he took the cup, saying, This cup is the new testament in my blood which is given for you.” (Chapter xxii. verses 7—20.) St. Matthew says : “Which is shed for many for the remission of sins.” (Chapter xxvi. verse 28.) What, then, is the meaning of these expressions ? Our Saviour could never have meant, that the bread which He held in his hand, was a part of His natural body, which was then present, in form and organisation, like that of His disciples ; or that the wine in the cup was His blood, which had not then been shed. Such a statement would have been received with no small astonishment by the disciples. The words must have been employed in a figurative sense,—a form of expression that is constantly used in all languages, and particularly in the Hebrew and Greek, in the New Testament, and by Christ Himself. As St. Augustine remarks, “A thing, which is a sign, is accustomed to be called by the name of the thing which it signifies.” Thus, we say to some friend, *looking at a portrait*, Who is that ? and the answer will be, It is so and so, meaning that it is the representation of so and so. The Jews also say, It is the Lord’s Passover ; by which they mean that it is symbolical of the Lord’s passing over the land of Egypt.” Again : Paul, referring to the Israelites, says—“They drank of the spiritual rock that followed them, and that rock was Christ.” (1 Cor. x. v. 4.) But the Israelites did not drink the rock ; they only drank the water that flowed from it : the rock, therefore, is employed here metaphorically for water. Still less should we conclude, that the rock is Christ, or Christ the rock ; it is merely typical of Christ, from whose bosom flow, as from a fountain, the waters of life. So, also, in the parable of the Wheat and the Tares, our Lord said ; “the field is the world : and the seed is the Word of God : ” (Matt. xiii. v. 38) in both which

expressions *is* has been used for *signifies*. Christ also remarked : "*I am the true vine, and my Father is the Husbandman*" (John xv. 1), but no one imagines that Christ is a vine. He also said, in another place, "*I am the door* : by me, if any man enter in, he shall be saved ;" (John x. 9) and so on with many similar expressions. Independently of these arguments drawn from analogy, it must be evident, from the words employed on this occasion, that our Saviour was only speaking metaphorically. For instance, holding the cup in His hand, Christ said, this cup *is* the New Testament in my blood ; but the cup could only represent, or signify, the New Covenant—it was not the Covenant itself. Paul, who says he received his account from the Lord, states, that the words were, "Take, eat : this (*e.g.*, the bread) is my body, which *is* broken for you ;" (1 Cor. xi. 24) but Christ's body had not been broken when these words were uttered : the expression, therefore, was a figurative one. And we may draw the same conclusion with respect to the other expressions referred to.

Another argument has been employed by the writers of this school, derived from the saying of our Lord : "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." (John vi. 53.) This expression, it is to be remembered, whatever its meaning, was not used at the institution of the Lord's Supper, but on a different occasion ; it was used the day after having performed the miracle of feeding five thousand persons with two small fishes, and five barley loaves. And when the people flocked to Him again, asking for another miracle, adding, that their fathers had been fed in the wilderness with bread from heaven, our Saviour answered ; "Verily, verily, I say unto you, Moses gave you not that bread from heaven ; but my Father giveth you the true bread from heaven. For *the bread of God is he* which cometh down from heaven, and giveth light unto the world." (v. 32 and 33.) And when they asked to be fed with this bread, He replied ; "*I am the living bread which descended from heaven* ; if any man eat of this bread, he will live for ever ; and the bread that I will give is my flesh, which I will give for the life of the world." (v. 51.) These expressions must have been used in a symbolical, not in a

literal, sense ; the almost invariable custom of our Lord when addressing the unbelieving Jews. "Therefore speak I to them in parables : because they seeing see not ; and hearing they hear not, neither do they understand." (Matt. xiii. 13.) What our Saviour meant to say, in all probability, was, that those who fed upon Him *in faith* would receive that spiritual food which would nourish their souls to eternal life. Christ could not say to the Jews, I am about to die the death of the Cross ; and it will be by my body broken and by my blood shed, that you will receive eternal life. To have said this would have been to anticipate the verdict of the Jews, and to have relieved them of all responsibility. Referring to this expression Augustine remarks ; "It is a figure of speech, teaching us that we must communicate with the passion of our Lord, and that we must treasure Him up kindly and usefully in the memory, because His flesh was crucified and wounded for us." (Ep. ad. Adem, c. 12.) That our Lord was only using metaphorical language will be evident, if we refer to a subsequent verse, for Christ said ; "Verily, verily, I say unto you, he that *believeth* on me *hath* eternal life ;" so that eating His flesh and believing on Him are synonymous terms. This is confirmed by another remark, for our Lord added, "It is the spirit that quickeneth ; the flesh profiteth nothing." (v. 63.) Origen, one of the most illustrious of the Fathers, who lived in the third century, commenting on the words of our Lord, remarked ; "There is in the New Testament the letter which kills him, who does not spiritually understand it. For if you follow this command, 'Unless you eat my flesh and drink my blood,' according to the letter, this letter kills ; but if you understand it spiritually, it does not kill : but there is a vivifying spirit in it." (Origen in Matt. xv. 11 and Levit. Hom. 7.) When, therefore, Christ made use of the words now referred to, He must have meant, that we should feed upon Him in our hearts by faith, and be united to Him spiritually, not carnally. This is the only interpretation that can be put on the meaning of our Lord's words, in this particular instance ; while we may also conclude, that they had no reference to the sacrament of the Lord's Supper. Nevertheless, the Roman Catholics affirm, that these expressions, and those previously referred to, "this is my

body, this is my blood," are to be taken literally, and they have propounded a doctrine in accordance with this idea—the doctrine of the Real Presence, or Transubstantiation, as it is termed. It is as follows :—

"That in the most holy sacrament of the Eucharist there are truly, really, and substantially, the body and blood, together with the soul and Divinity, of our Lord Jesus Christ ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation." And it is further added, in the Catechism of the Council of Trent : "The Pastor must explain, not only that the true body of Christ, and whatsoever belongs to the true nature of a body, as bones and sinews, but also that whole Christ is contained in the sacrament of the Eucharist." The first circumstance that strikes a person, who does not receive this dogma as an article of faith, is, how can the whole substance of the bread be changed into the very body of Christ—whole Christ—without there being any change in the form, the size, the appearance, or the taste of the bread ? To meet this difficulty, modern Roman Catholic writers affirm, that the substance alone is changed *not* the properties, or the *accidents*, as they term them. Hence the term *Transaccidentation* in opposition to transubstantiation, a definition without any meaning, and an explanation that leaves everything more obscure than before. The properties of a substance are merely the external signs by which we recognise the substance ; change the substance and you will necessarily change the properties, or the accidents. This is invariably observed in the union of chemical substances, the compound produced differing in its properties with both the original substances. Liquids, it is true, will absorb other substances without undergoing any chemical change, but their properties change, such as the bulk, the weight, the colour, and the taste. It may, indeed, be laid down as an axiom, that no adventitious body can be united to another body without changing some of its properties, which are not separate from, but inherent to, the substance—matter has neither soul nor spirit. If, therefore, there be Transubstan-

tiation there would also be Transaccidentation, but as there is not, the doctrine, we may infer, is a false one.

There is another circumstance which is fatal to the dogma. This is that the Host, or Sacramental bread, will decay, and has decayed in thousands of instances. But this would be impossible, if the substance of the bread were changed into the body of Christ—a body that never has seen, and never can see, corruption.

As, also, we know, that the body of our Lord and Saviour was organized like that of other men, for He took upon Himself the form of man, that body must contain blood, for blood is the life of the body; a conclusion confirmed by the fact, that when the soldier pierced His side, there came out blood and water. It was with this body that our Lord ascended into heaven, and descended again when He appeared to His disciples, who were affrighted and thought it was a spirit. But He said unto them, "Handle me and see, a spirit hath not flesh and bones, as ye see me have." (Luke 24, v. 39.) How is it, then, we may ask, that blood is never sensible either to the taste or the sight in the sacramental bread? There is, it is true, a painting in the Vatican Gallery representing blood flowing from the Host, a miracle that was effected in order to satisfy the doubts of a sceptical worshipper; and there are as many such within, perhaps, as without the Church of Rome. But this is only one of Rome's lying fables, like the annual liquifaction of the blood of St. Januarius (or of a bullock); for if such a miracle could be performed once, it might, and no doubt would, have been repeated a hundred times, in order to satisfy the doubts of unbelievers. That the blood, as well as the body, is, according to the doctrine of the Romanists, present in the bread, is shown by the fact, that they do not give the cup to the laity, only to the priests, alleging this as the reason for withholding it. And yet, by an inexplicable inconsistency, they affirm, as we have seen, that the whole substance of the wine is converted into the blood of Christ. How is this, then? Are the body and blood of Christ distinct and separate from each other? That must be the case on this hypothesis, although it is in direct opposition to

the conclusion previously drawn, that *the whole body* of Christ is united to the bread. If so, there can be no blood in the wine unless the body of Christ be also present ; but we have not been told that. Besides, if such were the case, we should have to ask how it is, that the Church of Rome does not give the cup to the laity ? A more serious inconsistency in this doctrine is this. It is stated in the Catechism of the Council of Trent : “ We therefore confess, that the sacrifice of the Mass is one and *the same sacrifice* with that of the Cross ; the victim is one and the same, Christ Jesus, who offered himself once only a bloody sacrifice on the altar of the Cross. The bloody and *unbloody* victim is still one and the same.” (p. 249.) This, as is evident, is a direct contradiction to the doctrine previously laid down, that the *blood* and the *body* are both present in the sacramental bread and wine. Out of your own mouths, therefore, you will be condemned, ye blind leaders of the blind !

There is another point which requires elucidation. If the *whole body* of our Lord be present in *each* morsel of bread, or each wafer, it must be present in hundreds of wafers, and in thousands of places, at the same moment, wherever the Mass is being performed. How, then, is this phenomenon to be explained ? Is the body of our Lord divided into so many separate portions ? or has the priest the power of creating Christ anew at each celebration of the Mass ? It must be either the one or the other if this doctrine be true, although neither will stand the test of reason or examination for a single moment. To conclude that the body of Christ is divided into millions of portions, not only once, but every year, would be an unnatural and a blasphemous idea. On the other hand, to infer that the priest has the power to reproduce the body of Christ anew, at each celebration of the Mass, would not only be a greater miracle than the first conception and birth of our Saviour, but it would create thousands and millions of Christs. This is alike contrary to reason and to Scripture, for there are not many Christs, but one Christ. The absurdities and falseness of this monstrous doctrine have been well and pointedly summed up by Archbishop Wake, who remarks : “ it is impossible to conceive, that

a thing already existing should be produced anew ; that a finite thing should be in many places at the same time ; that a body should be in a place, and yet take up no room in it ; that a body should penetrate the dimensions of another body ; that a body should exist after the manner of a spirit ; that a real body should be invisible and impassible ; that the same thing should be itself, and the figure of itself ; that the same thing should be contained in, and participate of, itself ; that an accident should exist by itself, without a subject, after the manner of a substance." (Gibson's *Preser.*, p. 49, vol. x., London, 1848.) Added to this, the descent of the Son of God on earth, His crucifixion and death, would have been useless—a work of supererogation—if men had the power of creating Christ anew, and of offering Him up on the so-called Christian altars at their will and pleasure. As Gavazzi, the ex-Romish priest, in a lecture that he lately gave on Ritualism, remarked ; "They," the Ritualists, "said that our Saviour came down from heaven to be sacrificed on the altars of priests. If that were the case, they were worse than the Jews of old, for they only sacrificed our Saviour once, but these knaves—the Romanists and their auxiliaries—wished to make out that they sacrificed Him every time the Sacrament was taken." The truth is, this doctrine is merely a travesty, a mockery, of the scheme of the Gospel dispensation ; and must have been invented by the devil himself, in order to throw doubts on the Revelation of Jesus Christ.

To conclude that our Lord and Saviour, who is now enthroned in His glory, and surrounded by thousands, nay millions, of angels, occupied in doing Him homage, would degrade His dignity so much as to descend again on earth, merely to become united to a morsel of bread : that He would consent to be offered up on an altar, like the animals under the Mosaic dispensation ; and this, too, at the will and pleasure of every sinner who calls himself a priest—"for there is none that doeth good, no *not one*"—is too awful a thought to be entertained for a single moment.* It seems, indeed, incredible, that any one who believes in the truth of the

* For a description of Christ in His glory, as manifested to St. John in his vision, see the Book of Revelation, ch. i. v. 9—18, and ch. vii. v. 9—15.

Gospel could give any, or, the least, heed to so monstrous a doctrine. One fact is alone sufficient to disprove it. This is, that Christ is only to appear *twice* in the world : once in His humility, and once in all His glory to judge the world. "And He" (*i.e.* God) "shall send Jesus Christ, which before was preached unto you : whom *the heaven must receive until the times of restitution of all things*" (Acts iii. 20, 21), *i.e.*, until the second advent of Christ. Hear, also, what St. Paul says : "So Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the *second time*, without sin, unto salvation." (Heb. ix. 28.) "And then shall they see the Son of Man coming in a cloud with power and great glory." (Luke xxi. 27.) "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him (as also those who pretend to offer Him up again as a sacrifice), and all kindreds of the earth shall wail before Him." (Rev. i. 7.) "Watch, therefore, for ye *know neither the day nor the hour* wherein the Son of Man cometh." (Matt. xxv. 13.) These facts are entirely fatal to the doctrine of the Real Presence. Instead of twice, our Saviour, if that doctrine were true, would have descended millions of times ere this. The doctrine is, in fact, so opposed to common sense and reason, that some Roman Catholic writers even interpret it in a sense that is fatal to the dogma. Bishop Baines says :—"A real change is wrought in the bread and wine, not, indeed, in external properties, but in internal substance ; * * * he is not present in the gross natural state of a mortal body, but in some *supernatural and ineffable* manner."* Here, then, we have a Roman Catholic Bishop stating, that Christ "is *not* present in the gross natural state of a mortal body," although it is declared in the Catechism of the Council of Trent, "that the true body of Christ, and whatsoever belongs to the true nature of a body, as *bones and sinews*, is contained in the Sacrament of the Eucharist." Can anything show more clearly than these facts the absurdity and falsity of the doctrine of Transubstantiation ?

Besides, is it not a most impious thought, that the Son of God—He who is of purer eyes than to behold iniquity—should be

* Quoted by Dr. Blakeney in "Transubstantiation avowed by the Ritualists."

united to every sinner that partakes of the sacrament, and *horribile dictu* be taken into the mouth and the stomach of sinful man, as must be the case if the *whole substance* of the bread be converted into the body and blood of Christ? A recent number of the "Church Association Monthly Intelligencer" inserts the following account (received from a correspondent) of the extraordinary doctrine taught by a clergyman at Christ Church, Clapham:—"Great mistakes are made about the Sacrament. Our Lord is really present, and when we eat it, we eat our Lord. He is in us then. Some deny this. They say it is only bread, because it will decay. Our Lord is there only as long as the species remain; and by the species I mean as long as there is no decay or change. If the Sacrament is not eaten, it will ultimately decay—the species change, and then our Lord departs. If we eat it, medical men tell us, that at the end of a quarter of an hour digestion begins. The species thus change, and our Lord departs. I want you to be perfectly still, to keep kneeling, during this quarter of an hour after partaking, for the Lord is in you, carrying on His sacrificial work and making intercession. This stillness is what I mean by preparation of thanksgiving. I should like you to keep kneeling for this quarter of an hour at the altar step; but when there are many to partake, this cannot be done; therefore go back, and be quiet in your seats for this period." Such ideas as these are not only shocking and disgusting, but they are actually blasphemous. According to this doctrine, Christ is eaten by and taken into the stomach of murderers, assassins, whoremongers, and strumpets, every man and woman being obliged, by the laws of the Roman Catholic Church, to partake of the sacrament once a year.* Even the Pagans, accustomed as they were to all forms of

* Until lately, this was compulsory in the Pontifical and Tuscan States, as also in those countries in which a Concordat, or Treaty with Rome, existed. Those who refused were sent to prison. These persons, of course, are confessed and *absolved* first, but that is only adding iniquity to iniquity for a sinner—he who has need of pardon himself, and of more perhaps than his penitent—to take upon himself the prerogatives of the Judge of heaven and of earth, and to anticipate the verdict of the day of judgment.

idolatry, and to the greatest superstition, put the advocates of this doctrine to shame. Cicero, referring to the Lord's Supper, asked ; "What human being do you suppose to be so demented as to believe what he eats to be a God." The Arabian philosopher Averrhoes also exclaimed, "If the Christians adore, as a God, him whom they eat, may my soul be with the philosophers!" To this the Grecian and Christian Father, Theodoret, replied ; "How could any one give the name of God to that which he eats." * Added to this, our Saviour not only gave the bread and wine to His disciples, but partook of them Himself, "for He said to them, I have desired greatly *to eat* this passover with you before I suffer." (Luke xxii. 15.) More than this, Jesus added, "I say unto you, that henceforth I will not drink of *the fruit of the vine* until I drink it new *with you* in the kingdom of heaven." (Matt. xxvi. 29.) Are we then to infer, that our Lord partook of His own flesh, and drank His own blood, and will drink it hereafter with His disciples? This is the only conclusion to be drawn on the subject, if the doctrine under discussion be true. But that cannot be, if the words of our Lord are to be believed, that He gave to His disciples not His own blood, but *the fruit of the vine* only ! In a work lately published by the Rev. John Ashley,† an entirely new idea has been started. "When I take Jesus Christ Himself, the eucharistic food and drink *uses me as if proper food*, and, like a cup, He passeth over into my breast. *He feeds at the same time that he is fed upon*.....By means of this eating, He penetrates us by His body." (Sermon 6, p. 74—5.) What next, and what next? Are we living in the middle of the nineteenth, or of the ninth, century, that a minister of the Church of England should have been induced to re-publish works containing such impious statements as these; although the Editor, it is true, adopts the doctrine of Transubstantiation, and, consequently, all its absurdities.

That this doctrine was unknown in the first two centuries, or so, of the Christian era, may be shown by the fact, that there was neither altar nor sacrifice at this period in the Church of Christ.

* "The Rock," Feb. 6, 1874.

† Eucharistic Sermons, translated from the Latin.

It may be remarked, in the first place, that there is no mention in the New Testament of the word altar, in reference to the Lord's Supper, excepting on one occasion. St. Paul, in his Epistle to the Hebrews (ch. xiii. 10), says, "We (*i.e.*, the Christians) have an altar, whereof they have no right to eat who serve the tabernacle." Now, it is evident that St. Paul here meant the table on which the Supper of the Lord was then eaten, not an altar on which sacrifices were offered. The term was merely employed because it was a familiar one to the Jews. When, however, the Apostle addressed the Corinthian converts, he said; "You cannot be partakers of the Lord's *Table* and the table of devils,"* thus substituting the word table for "the altar of devils," or of the Pagan deities, as he used the term altar for table in the previous instance, in order that the comparison might be the more perfect. That there could have been no altars, at this time, must be apparent from a variety of circumstances. Thus, when Paul was at Troas, he preached to the disciples, who were assembled "to break bread"—the term generally employed, in the apostolic age, for the Sacrament of the Lord's Supper—in a room on the third floor of a house, for a young man, seated at the window, and listening to the discourse, fell from that height. (Acts xx. 7—9.) We are also told that the converts, after the day of Pentecost, continued stedfastly in the Apostle's doctrine and fellowship, and in "the breaking of bread," (Acts ii. 42) thus implying that they broke the bread themselves; it was not given to them either by the disciples or by a priest. It is also evident, that the Lord's Supper was then partaken of round a table, like an ordinary feast, as St. Paul reproves the Corinthians for the manner in which they partook of it: "For in eating, everyone *taketh* before another his own supper; and one is hungry, and another is drunken. This is not to eat the Lord's Supper," he remarked in the previous verse. (1 Cor. xi. 22 and 21.) That there were neither altars nor churches during the first century of the Christian era we are certain, this being the very accusation brought against them, and the cause of their persecu-

* The word here translated devils ought to be *demons*, or false gods—the term used in the Greek and Roman mythology to designate deified men.

tion under the Roman Emperors. "Why," it was asked, "have they no altars, temples, or images"—*cur nullas aras habent, nulla templa, nulla nota simulacra?* To this question Minucius Felix replied; "What image can I make for God, since man himself, to speak correctly, is God's image? What temple can I build to God, since the whole world, made by His workmanship, cannot contain Him?" *

If, also, we descend into the Catacombs of Rome—the subterranean Churches of the Christians—and observe the rooms, some of which are still intact, and the frescoes nearly as perfect as when first painted, we shall be unable to discover the remains of any altar, or the sign, even, of one having been erected. Nor is there any indication, in the paintings on the walls, of the adoption, at that time, of any of the customs and ceremonies now common in the Romish, and in our Ritualistic, Churches. No cross, no crucifix,† no head of the Virgin Mary, or other saint; no processions, no priests, acolytes, or incense-bearers are represented on those primitive walls. The subjects are merely emblematical of Christian doctrine, and are all taken from the *Old Testament*—such as Moses striking the rock, the whale casting out Jonah, &c.‡ Romanism found no entrance into these subterranean churches of the Primitive Christians. It is still more certain that an altar was not placed, and not intended to be placed, in the first Christian Churches that were built, and for this reason;

* Minuc. Felix, Octav. cum Not. Lug. Bat., 1672—91.

† An attempt is now being made to introduce the crucifix into the Church of England, while many of those who call themselves Protestants are wearing crosses suspended round their necks. Do these people know that they are insulting the Saviour of the world by this act, the death of the Cross being always regarded as an ignominious death? "For it is written, 'Cursed is every one that hangeth on a tree!'" (Gal. 3, v. 13.) Would these so-called Christians, if a dear friend had been taken by pirates and hanged, erect a gibbet in their houses, and wear a halter round their neck, in memory of his death, and as a sign of their affection? And is there any difference in the two cases? If people will have a memorial or representation of Christ, let it be of Christ in His glory, not Christ in His shame and humiliation, suffering the death of the Cross!

‡ The Good Shepherd, with a lamb on his shoulders, is a very frequent figure.

the seats for the Bishop and the Presbyters were placed against the wall in the *apsis*, or chancel, and directly opposite to the entrance. This is the case in a small subterranean church, that has been buried for centuries and lately uncovered, on the road to Frascati ; as, also, in the Church of St. Clement, and in that of S. S. *Nereo ed Achilleo*, in the Appian Way, near the Baths of Caracalla. It was from the chair in the last named Church that Gregory the Great read his 28th Homily, which is actually engraved in Greek on the marble at the back of the chair. This occurred at the end of the 6th or beginning of the 7th century. No altar, therefore, could have been erected at that time ; had there been, it would have separated the bishop from the congregation, and have shut him out from their view, as is actually the case now, an altar being placed directly in front of the row of seats, which, of course, are unused at present.*

If there were no altars in the Primitive Church, there could have been no sacrifice, the one being impossible without the other. The truth of this conclusion can also be shown in another way. This was actually the test applied to the first Christians by their persecutors, and their refusal was the warrant for their execution, and the cause of a most cruel death. Cyprian, Bishop of Carthage, was beheaded A.D. 258 for refusing to offer sacrifice when commanded to do so by the Emperor Valerian. Pliny, in his letter to Trajan, states, that some repented, after an invocation of the gods, and offered worship, with wine and incense, to your image. (Pliny's Epistles x. p. 97.) True, they were asked to sacrifice to the pagan gods, but then had altars, the sacrifice of the mass, incense, and other pagan ceremonies, been in use the same as in some of our ultra-Ritualistic Churches, no accusation, we may presume, would have been brought against them. One young and beautiful woman was torn to pieces by wild beasts, for refusing to throw corn on the incense-burner as an oblation to some deity. Had the sacrifice of

* Chrysostom, who lived in the 4th century, speaking of the custom, in his day, of returning thanks for all God's mercies before the Communion, adds : " For these and all the like blessings we give thanks, and so come to His *holy table*." (Hom. in 1 Cor. p. 532.)

the Mass existed then, the difference between the offering of the Host, or a morsel of bread, and the offering of a few grains of corn, would have been considered as so trifling, that these victims, in all probability, would never have been sacrificed. All that could have been said would have been, that they had established a new deity, an occurrence almost as common as the canonization of a new saint in the Romish Calendar.

It may, however, be argued—and has, in fact, been stated—that sacrificial terms were employed by the Fathers of the Christian Church. Such undoubtedly was the fact, but the term was then employed in a sense different to that under consideration. Thus, St. Paul says: “I beseech you, brethren, by the mercies of God, that you present your bodies a *living sacrifice*, holy and acceptable to God, which is your reasonable service.” (1 Rom. ch. x. v. 1.) The term here is, of course, used figuratively, as St. Paul could not have meant that Christians should have been offered up alive as a sacrifice to God. It was in this sense that the term was applied to the Sacrament of the Lord’s Supper, before the doctrine of Transubstantiation was established. This we learn very clearly from Peter Lombard, a famous theologian, and Archbishop of Paris, in the middle of the 12th century. To the question, “Can that which the priest transacts be rightly called a sacrifice, or immolation, and is Christ daily immolated, or was He only once immolated?” he answers, “That which is offered and consecrated by the priest *is called* a sacrifice, because it is a *memorial* and *representation* of the true sacrifice and holy immolation accomplished upon the Altar of the Cross.” (Sentent. Lib. 4, p. 745.) The term was also applied to baptism, which no one can pretend to say is a sacrifice, in the ordinary sense of the word. Thus, Melchior Canus, who took part in the Council of Trent, remarks: “You demand what cause had many of the ancient Fathers for calling baptism a sacrifice? . . . Truly, because in baptism we die together with Christ, and by this sacrament the sacrifice of the Cross is applied unto us to the full remission of sins. Hence they call baptism *metaphorically* a sacrifice.”* Sacrifice was employed in

* De Locis Theol. Lib. 12, fol. 424. Louvain, 1569.

a sense still more metaphorical, and without any reference to the Lord's Supper. "He who cultivates innocence," remarks Minucius Felix, "makes an oblation to the Lord ; who justice, a libation to God ; he who abstains from fraud propitiates God ; who snatches a man from danger slays a choice victim. *These are our sacrifices*—these the sacred things of God." (Loc. cit.) St. Paul also observes : " By Him, therefore [*i.e.*, Jesus], let us offer the *sacrifice of praise* to God continually ; that is, the fruit of our lips, giving thanks to His name." (Heb. xiii. 15.)

That sacrifices were abolished on the death of Christ, has been clearly demonstrated by St. Paul, while pointing out the difference between the old and the new covenants : " Above when He [*i.e.*, Jesus] said ; ' Sacrifice and offering, and burnt offerings, and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law,' then said He, ' Lo ! I come to do Thy will, O God.' He taketh away the first that He may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ *once for all*.* . . . Now, where remission of these [sins] is, there is no more offering for sin. . . . And every priest standeth daily ministering and offering oftentimes the same sacrifice, which can never take away sins. But this man, after he had offered *one sacrifice* for sins for ever, sat down on the right hand of God, from henceforth expecting till his enemies be made his foot-stool. For by *one* offering he hath perfected for ever them that are sanctified." (Heb. x. 8, 14.) " For he needeth not *daily*, as those high priests, to offer up sacrifice, for this He did *once*, when He offered up Himself." (Id. vii. 29.) . . . " Nor yet that He should offer Himself *often*. . . . for then must He often have suffered." (Id. ix. 25, 26.) When, therefore, men presume to offer up the body of Christ, they

* The phrase " by the which will we are sanctified, through the offering of the body of Jesus *once*," was found to bear so hard upon the doctrine of Transubstantiation, that the English Roman Catholic translation of the Bible, in 1582, was rendered thus : " This man, *offering one host* for sins, for ever sitteth on the right hand of God," thus " making the Word of God of none effect by their tradition." (Mark vii. 13.)

are rendering His death of none effect, and are trying to make Him undergo, again and again, the cruel death of the Cross, for without suffering there can be no redemption.*

If there was neither altar nor sacrifice in the Primitive Christian Church, there could have been no priest, at least no sacrificing priest; † there certainly was not in the Apostolic age, only bishops, elders, and deacons. Nor could there have been any priests in the first one or two centuries of the Christian era, not only for the reasons before mentioned, but also because the service would appear to have been conducted by one of the congregation—a layman. Justin Martyr, who lived about the middle of the second century, states, in his “Second Apology for Christians” (p. 87), “On the day that is called Sunday, there is an assembly in the same place of those who dwell in town, or in the country, and the writings of the Apostles, and the histories of the Prophets are read: then, the reading ceasing, the *President* verbally admonishes, and exhorts to the imitation of these good things. Then we all rise in common, and offer prayers, bread is brought and wine and water: and the President in like manner offers prayers and thanksgiving with his utmost power, and the people joyfully cry out—Amen. And the distribution and the communion is to each of those who have returned thanks; and it is sent by the

* As Leighton has truly said: “He bare sin as a heavy burden; so the word bearing imports in general, and those two words used by the prophet Isaiah, to which these allude, imply the bearing of some great mass or load. And surely that pressed Him so sore who upholds heaven and earth, no other could have sustained or surmounted. Was it, think you, the pain of that common outside of His death, though very painful, that drew such a word from Him, ‘My God, my God, why hast thou forsaken me?’ No; it was this burden of sin, the first of which was committed in the Garden of Eden, that then began to be fastened upon His shoulders in the Garden of Gethsemane. This was the cup He trembled at more than all the vinegar, or any part of His external sufferings; it was the bitter cup of wrath due to sin, which the Father put into His hand and caused Him to drink, the very same thing that is here called the bearing our sins in His body. . . . ‘The Lord laid on Him the iniquity of us all, that we being dead to sin should live unto righteousness.’”

† M. L'Abbé P. Garbert, a Romanist writer, says, “Wherever *sacrifice ceases* there the man remains, and the *priest disappears*.”—*Considérations sur le Dogme Créateur de la Piété Catholique*.

deacons to those who are not present. And this food is called by us the Eucharist.* This distribution to non-communicants—the poor and others—of the bread that was left, the usual practice in the Primitive Church, shows that the doctrine of the Real Presence was not entertained then. Nor is a word said here of a priest or a sacrifice ; and yet they would have been mentioned had they existed, for these terms were more familiar than any others, both to the Jewish and to the Pagan converts. Besides, we have no account of the institution of a Christian priesthood. The only commission that the Apostles received from their Lord and Master was this—“Go ye into all the world, and *preach the Gospel* to every creature. He that *believeth*, and is baptized, *shall be saved* ; but he that believeth not shall be damned.” (Luke xvi. 16, 17.) Not a word more. But when the Jewish priesthood was established it was by God himself, the laws and ordinances connected with it being most minutely and accurately defined. More than this, the priesthood, strictly speaking, was confined to one person, or family—that of Aaron ; it being a sin—an unpardonable sin—for even the Levites, who were appointed to minister in the Temple, and who were actually priests, although not sacrificing priests, to take upon themselves the functions of the High Priest. Hence the punishment of Korah, of Dathan, and of Abiram, who presumed to offer incense to the Lord : for “the earth opened its mouth and swallowed them up, and all that appertained to them.” (Book of Numbers xvi.) The same punishment awaited the son of Aaron, and for the same sin, as related in the Book of Leviticus. (Chap. x.) And what do these facts teach us ? That as the Jewish ceremonies were only typical of the one great sacrifice to be made subsequently, that there is only one High Priest under the Gospel dispensation. And who is our High Priest ? St. Paul has answered the question, for he says : “We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens ; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man.” (Heb. viii. 1, 2.) “Seeing then,” adds the Apostle, “that we have a great High Priest that is passed into the heavens, let us come

* Works of Justin Martyr, published in Paris 1615.

boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need." If, therefore, our High Priest is in heaven, "there to appear in the presence of God for us" (Heb. ix. 24), it is clear that we require, and can have, no sacrificing priests on earth under the Christian dispensation; like the Levites of old, they are only ministers of the Gospel, not priests.

In one sense, there are priests in the Christian Church. According to St. Peter, every Christian is a priest, for he thus addresses some of his *converts*: "Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, &c., &c. . . . Ye also, as living stones, are built up a spiritual house, a *holy priesthood*, to offer up *spiritual sacrifices*, acceptable to God by Jesus Christ." (1 Peter i. 1 and ii. 5.) By spiritual sacrifices, Peter meant the sacrifice of praise and thanksgiving. "The Jew," as Chrysostom observed, "when about to pray, needed to go up into the Temple, to buy a dove, to take in his hands wood and fire, to lay hold upon a knife, to stand near the altar, and to perform many other ordinances, but *with us no such things are required*. Wherever thou art, thou bearest with thee altar, knife, and victim, being thyself, priest, altar, sacrifice. Wherever thou art, thou mayest erect an altar, if only thou manifest a sober will. The place shall be no hindrance, the time no obstacle; and though thou bend not thy knees, nor beat thy breast, nor raise thy hands to heaven, but only discover a warm heart, thy prayer shall be deficient in nought." *

That sacrifices were to cease and the priesthood to be abolished, after the death of Christ, may be concluded from the remarkable and significant miracle that occurred at the time of the crucifixion. Mark says, "Jesus cried with a loud voice, and gave up the ghost. And *the veil of the temple* was rent in twain from the top to the bottom"; (chapter xv. verses 37, 38) thus showing that as Christ had passed into the holy of holies above, there to appear in the presence of God for us, there could be no occasion for its representation on earth. There is another circumstance still more indicative of God's intentions; this is, that the Jews are now unable

* Stapleton's "Life of Chrysostom" (p. 191).

to offer either incense or sacrifice, although adhering so strictly to all the old ordinances of God. As it was only at Jerusalem, and in the Temple, after this had been built, that sacrifices could be offered, its destruction, about A.D. 70, has prevented this rite being performed by the Jews from that time to the present. It has also been asserted, that the family of Aaron, the high priest, has become extinct. If so, the priesthood also has been abolished; for the office of high priest being, as already mentioned, hereditary, and confined to the family of Aaron, the extinction of this family necessarily causes the extinction of the priesthood. Can we, then, have a greater proof than this of the will and intention of God, that all sacrifices and sacrificial rites and ceremonies should cease, after the one great oblation of which these were merely the types? As, also, it was only at Jerusalem, where the Jewish high priest could offer sacrifice, so, also, it is only in heaven, in "the Jerusalem which is above", (Gal. iv. 26) that our High Priest can present our oblations. And yet there are men in the present day, who are attempting to introduce Judaical notions and doctrine into the Christian Church. In a sermon preached at Stamford Chapel, it was remarked: "The Christian, too, had his sacred place, his holy of holies, where his Lord and Master, though present everywhere, was yet specially present." And where is this? The preacher added, "that part, I mean, of the Lord's temple in which *his alms were offered* . . . where many received the pledge of eternal life, the defence of faith, the hope of the resurrection, in the celebration of the great *eucharistic mysteries*."* Under the Christian dispensation, the holy of holies is in heaven, and the temple of God is that not made with hands, but eternal in the heavens. Where Christians assemble matters not; we shall still be under the vault of heaven.

That the doctrine is as false as it is blasphemous we may learn from experience. "By their fruits ye shall know them"—a maxim that applies to things as well as to persons. As is well known, this doctrine has been entertained and acted on by the Romish

* Letter of R. Mushet, Esq., to some Friends in Tottenham, on Rubrical Observances.

Church for some centuries, and in all Catholic countries. As such, we should expect to find that those, who thus became united with Christ, would be better men and better Christians than others ; for purity cannot be united with impurity ; He who knew no sin with the greatest of unconverted sinners ; and He who lay down His life for others with those who slay their brothers—the modern Cains. And what are the facts ? That in Roman Catholic countries, and particularly in the Papal States, murders, assassinations, and other crimes, are infinitely more common than in Protestant countries ; while the morals of the mass of the people are at the lowest possible ebb. It might also be supposed that men, to whom the power was given of converting a morsel of bread and a cup of wine into the body and blood of our Saviour Christ, would be conspicuous for the purity and the sanctity of their lives. Is this the case ? Go to Italy, the centre of Popery, and inquire there, not of Protestants, but of Roman Catholics, whether the priests and monks lead more moral lives than the ministers of other denominations—of those who do not accept this doctrine ? And what will be the answer ? That which it is unnecessary to give, history having proclaimed, with a trumpet tongue, that the vices of the Roman Catholic clergy, not only before, but since the promulgation of the doctrine of Transubstantiation, have been the *opprobrium* of Christendom.

Were this doctrine true, not only moral, but physical, evils ought also to be prevented. If the mere touch of the finger of Christ, when on earth, was sufficient to restore the blind to sight, to remove all kinds of diseases, and even to raise the dead, while we are also told that “as many as *touched* Him were made whole”—in one instance, the woman, who had been diseased for twelve years, was cured merely by touching the *hem of His garment*—(Mark vi. 26) how much greater would the effect be with those who actually fed on His flesh and incorporated His body with their bodies. With such persons diseases ought to be entirely unknown, even if death remained. Instead of this, diseases are more prevalent in all the purely Catholic countries of Europe—in France, in Spain, and in Italy—than in Protestant England or in Ger-

many ; while the highest rate of mortality of any city in Europe is Rome,—there, where the partaking of this sacrament is, or, at least was, until lately, obligatory on every man, woman, and child.

Having thus attempted to show, that the doctrine of Transubstantiation is a false and unscriptural one, it may be asked what is the real meaning and object of the institution of the Lord's Supper ? To those not versed in metaphysical and sophistical disquisitions—for God has hidden these things from the wise and learned, and revealed them unto babes—the answer is a very simple one. It is a memorial feast : “this do,” said our Lord, when He broke the bread and distributed the wine, “in remembrance of me.” Not a word more—nothing about a sacrifice, or its being offered up on an altar, or of the mediation and services of a priest. Neither the one nor the other is required, or can be allowed, if we follow the command of our Lord and Saviour. Hear, also, what St. Paul said. “As oft as ye eat this bread, and drink this cup, ye do *show the Lord's death till He come*,” thus plainly implying that Christ is not present at the celebration of the Eucharist. It would, in fact, be an anomaly to perform any act *in memory of a person present*, as it would be a mockery to drink a toast to the memory of a person sitting at our side ! All we have to do is to break the bread and to drink the wine, remembering that they are memorials of the death of Christ—of His body broken, and of His blood shed on the cross for us sinners. The rite is a solemn one, and as important as solemn, for it is the only one instituted by Christ Himself. We may therefore conclude, that a great blessing will attend on those who partake of it, provided only that they have on the wedding garment of purity, of holiness, and of faith. How, then, is this blessing conveyed to us ? Is it directly or indirectly—by the union of our spirit with Christ's Spirit ; or in some other way ? The blessing, doubtless, will be obtained in the same way as all other spiritual blessings, through the influence of the Holy Ghost, the only medium between God and man. It is to the direct influence of the Holy Ghost that the sinner owes his conversion ; that his corrupt nature becomes changed, that his

heart is purified, and that he ultimately becomes united to God and Christ. But, then, these blessings come to us *not in*, or by the Sacrament; but, rather, by the faith that causes a person to partake of it; for the same results are obtained when this rite is not observed. The thief on the cross had never partaken of the Holy Communion, yet what said our Saviour to him, after his confession of faith? "This day shalt thou be with me in Paradise!" So, again, the gift of the Holy Ghost was not bestowed on the Apostles at the time of the celebration of the last supper; but subsequently, and when they were assembled in prayer and supplication to God. On the contrary, it was directly after partaking of the Lord's Supper that Judas betrayed, and that Peter denied, His Master, while the other Apostles forsook Him. But no sooner had the Holy Ghost descended upon them, and filled their hearts with the influence of His Holy Spirit, than they began to proclaim Him whom they had previously denied, and were ready to endure persecution, torments, and death. This is entirely in accordance with the words of our Lord to Peter, after he had partaken of the last supper. "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not, and *when thou art converted*, strengthen thy brethren"; (Luke xxii. 31, 32) thus plainly implying that Peter was not then converted, or, rather, spiritually united to his God and his Saviour. In fact, "no one" according to St. Paul "can say that Jesus Christ is the Lord, but by the Holy Ghost.".... Even *faith*, according to St. Paul, comes from the same Spirit. (1 Cor. xii. 3—9.) As it was to the influence of the Holy Ghost that the Apostles were indebted for all their spiritual gifts, so also we must infer, that it is by the same medium that the same blessings are bestowed on all the faithful servants of God, whenever they approach His presence in faith and sincerity; no matter whether it be to partake of the Holy Communion, or to perform any other act of devotion, public or private.

These inferences we shall find confirmed by other facts. In answer to the question of the Jews, who, touched at the preaching of Peter, on the day of Pentecost, said: "What shall we do

to be saved?" he replied, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to *all* that are afar off, even as many as the Lord our God shall call. . . . Then they that gladly received the Word were baptized." (Acts ii. 37—41.) Not that baptism is necessary in order to receive the gift of the Holy Ghost; the one not being the necessary consequence of the other. For instance, "The Apostles having heard that Samaria had received the Word, sent Peter and John (mind Peter did not send the other Apostles, so that he was not Primate, or Pope, then), who, when they were come down, prayed for them, that they might receive the gift of the Holy Ghost. (For as yet he was fallen upon none of them; they were *only baptized* in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." (Acts viii. v. 14—17.) On the other hand, when Peter went to Joppa to visit Cornelius, he preached to all those then assembled, and who heard, for the first time, of a crucified Saviour. And what was the result? "While Peter *yet spake* these words, the Holy Ghost fell on all them which heard the Word. . . . Then answered Peter, can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." (Acts x. v. 44—48.) Here, then, we have baptism without being accompanied by the gift of the Holy Ghost; and, on the other hand, the presence of the Holy Ghost without being preceded by the rite of baptism. And what do these facts teach us? That the gifts of God do not come to us through baptism or other ceremonies, but in consequence of the faith that was in us previously. In the same way, Abraham received the seal of circumcision, a *sign* of the faith that was in him, being yet uncircumcized. As, therefore, the efficacy of baptism does not reside in the water, so, also, the efficacy of the sacrament of the Lord's Supper does not reside in the bread and the wine—it is derived from the faith of the recipient. St. Paul says: "The just shall live by faith." And Luther said: "No man can teach rightly in the Church, much less can he successfully with-

stand an adversary. who does not hold fast this dogma.”* “Therefore,” says a Romanist historian, “by a contrary way, he that will establish the body of the Catholic doctrine, *must overthrow this heresy of justification by faith only*, and condemn the blasphemies of that enemy of good works.” (Paolo Sarpi, lib. 2, p. 178.)

This is the way, and the only way, in which we become united to Christ, not by eating His flesh and drinking His blood—a doctrine as much opposed to common sense as it is to Scripture—but by the reception of the Holy Ghost. “What, know ye not,” says St. Paul, “that your body is the temple of the Holy Ghost, which is in you, which ye have of God?” (1 Cor. vi. 19). Paul does not say that our bodies are the temple of Christ; yet he, who has entered into the doctrines of the Gospel more freely than all the other Apostles, would doubtless have said so had this been the fact. It is besides unnecessary, for if our spirit be united to the Holy Ghost—which is one with the Father and the Son—we necessarily become united to Christ—spiritually, not carnally. In one sense, we may be said to eat His flesh and to drink His blood, or to feed upon Him, for the gift of the Holy Ghost was only obtained by the death of Christ—by His body broken, and His blood shed on the cross. “If I go not away,” said our Lord, “the Comforter will not come unto you: but, if I depart, I will send Him unto you.” (John xvi. 7.) It is necessary, therefore, that Christ should be *absent*, not present, in order that we may receive the gifts of the Holy Ghost. All that we have to do is to ask for them in faith and sincerity, at the throne of grace, and our prayer will be answered. “If any man thirst,” said our Lord, “let him come unto me and drink. He that *believeth* on me, as the Scripture hath said, out of his belly shall flow rivers of living water.” “But this,” adds John, “spake He of the Spirit, which they that believe on Him shall receive, for the Holy Ghost was not yet given because that Jesus was not yet glorified.” (John vii. 37—39.) This is not a mere figure of speech, but a matter of fact; for “the manifestation of the Spirit,” as St. Paul tells us,

* Commentary on the Galatians, 2, p. 4; see also Art. 11 of the Church of England.

“is given to every one to profit withal. For to one is given, by the Spirit, the word of wisdom : to another, the word of knowledge, by the same Spirit,” &c., &c. (1 Cor. xii. 7—10.) These are the rivers of living water, that flow from the bosoms of those in whom the Spirit of God dwelleth ; blessings that have been obtained by the death of Christ on the cross, not by a pretended offering of Him on the altars of apostate men !

Whether the explanation now given be considered a valid one or not is immaterial at the present moment. Abundant evidence has been afforded previously, that the doctrine of Transubstantiation is illogical, absurd, and false. How then, we may ask, could such a doctrine have originated ? It was unknown in the Primitive Church, of which there is sufficient proof. Tertullian, who wrote about the year 220, referring to the institution of the Eucharist, said :—“The bread being received and distributed to His disciples, He (our Saviour) made it His body, by saying, ‘ This is my body,’ *e.g., the figure of my body.*” (Apol., c. 3.) Origen also, one of the most learned of the Fathers of this century, remarked :—“It is not the matter of the bread, but *the word* that is spoken over it, which profits him that eats it worthily, and this, indeed, as a *typical* and symbolical body.” (Loc. cit.) Augustine, the most eminent, perhaps, of the Latin Fathers, who lived in the fourth century, commenting on the words, “This is my body,” observed :—“The Lord did not hesitate to say, ‘This is my body’ when He only gave the *sign* of His body.” Ambrose, made Bishop of Milan in 374, remarks :—“You receive the sacrament in a *similitude* ; it is *the figure* of the body and blood of the Lord ; and you drink *the likeness* of His precious blood.” (De Sac. lib. 4, c. 4.) Eusebius, Bishop of Cæsarea, and author of the Ecclesiastical History, states :—“Christ Himself gave to His disciples the *symbols* of a Divine ceremony.....He commanded us to use bread as a *symbol* of His own body, and thereby suitably signified the splendour and purity of this food.” (Lib. 8, Demonstr. Evang.) Another writer of this period, Athanasius, remarks :—“The flesh which He (our Saviour) spoke of was food from heaven, and *spiritual* nourishment.” (Vol. 2, p. 979.) Chrysostom, also, who was Archbishop of Constantinople in 398, states :—“The bread is thought worthy

of *the name* of the Lord's body, although the nature of bread has continued in it." (Ad. Cæsar.) "Here," to quote the language of one writer, in a work written before his perversion to Ritualism, "by this cloud of witnesses we may thank God, that sufficient care was taken, in His almighty councils, to preserve the record of the primitive faith; and that the Eucharist, to the close of the fourth century, stands forth to the Christian world pure and uncontaminate in its leading articles of doctrine and of practice."* No change of doctrine would appear to have been made up to the end of the fifth century, for Gelasius, Bishop of Rome, A.D. 492, thus wrote:—"The substance, or nature, of the bread and wine *ceases not to exist*, and, assuredly, the *image and similitude* of the body and blood of Christ are celebrated in the action of these mysteries." (De duabus Christ. natur.) Theodoret also, one of the principal writers of this century, speaking of the change in the elements, said:—"He that called His own natural body wheat and bread, and gave it the name of a vine, He also honoured the visible symptoms, or elements, with the name of His body and blood, *not changing their nature, but adding grace to nature.*" (Dial. Tom. 4, p. 17.)

Although the Sacrament of the Lord's Supper may have been, and undoubtedly was, changed and obscured to a certain extent, and in particular instances, the doctrine of the Real Presence was unknown until the middle of the eighth century—the commencement of an era of darkness, of ignorance, and of superstition. It was first promulgated by Paschasius Rudburtus, a monk of Corbie, in France. Not only was it considered a new doctrine, but it was strenuously opposed by some of the most learned men of the day. Rabanus Maurus, Archbishop of Mentz, condemned the new doctrine in these terms:—"Some, *of late*, not rightly conceiving concerning the sacrament of the body and blood of our Lord, have affirmed, that this is the very same body of our Lord that was born of the Virgin Mary, which *error* we have opposed to the utmost of our power."†

* The Eucharist : its History, etc. By the Rev. W. J. Bennett. P. 64. London. 1838.

† Usser de Christ. Eccles., c. 2, p. 16.

The Emperor, Charles the Bold, having inquired of Bertramus, a monk of Corbie, whether the doctrine were true, he answered :—“The difference between them (the bread and the body of our Lord) is as great as between the pledge and the thing for which the pledge is given ; as great as between the image and the thing whose image it is ; as great as between the representation and the reality.”* Johannes Scotus, also, a celebrated Irishman and author, who wrote a treatise on the Eucharist, A.D. 880, by command of the same Emperor, thus expressed himself :—“The sacrament of the altar is not the true body, nor true blood, of our Lord, but only the *memorial* of the true body and of the true blood” (*De corpore et sanguine Domini*—a work that was subsequently condemned at the Synod of Vercelli, by order of the Pope). The celebrated Claude, Bishop of Turin, was equally opposed, in his writings, to the doctrine, and explained the Sacrament of the Lord’s Supper in conformity with the definition given above. Although the heresy had reached England, it had not been adopted by the English Church a century after this, as the following extract will show :—Elfric, Archbishop of Canterbury, A.D. 996—a most learned man, and of such authority that his writings were accepted among the canons of the Church at that time—referring to the words of our Lord, thus wrote :—“Notwithstanding, that lively bread is not bodily so, nor the self same body that Christ suffered in ; nor is that holy wine the Saviour’s blood, which was shed for us, in bodily thing, but in ghostly (spiritual) understanding.”† So also in his sermon, he remarks :—“The Saviour saith, ‘He that eateth my flesh and drinketh my blood hath eternal life,’ and He bade them *not* to eat that body wherewith He was enclosed, nor to drink that blood which He shed for us ; but He meant with those words that holy housel (bread) which *ghostly* (i.e., spiritually) is His body and His blood, and he that tasteth it, *with believing heart*, hath eternal life.”‡ Notwithstanding these arguments and conclu-

* Spanheim. Hist. Christ., sec. 9, c. 18.

† Epistle to Wolfstane, Archbishop of York, in Fox’s Acts and Monuments, vol. v., p. 277.

‡ Translated out of Latin into Saxon, A.D. 996, *Id.*, p. 287.

sions, and this opposition, the doctrine spread gradually, until the mass became at last regularly established.* It was not, however, until 1215, at the Council of Lateran, held under Pope Innocent III., that Transubstantiation was formally and authoritatively proclaimed a dogma of the Church, and decreed to be incontrovertible—all who opposed it being condemned to death. It was then, and *not until then*, that the ministers of God, who, like the Apostles, had been commissioned previously to *preach the Gospel* only, received another commission, not from God, but from man—weak, fallible, presumptuous man. It was said to them, in utter disregard of the truth, and in mockery, as it were, of the divine attributes, according to the form now in use in the Roman Pontifical, “Receive thou power to offer sacrifice to God, and to celebrate masses as well for the living as for the dead.” The ancient Christian Church then became an idolatrous and an apostate Church.

Before closing this part of the subject, it may be as well to pause, for a short time, in order to inquire how a doctrine, which is alike contrary to the Word of God and to common sense, could have been received, adopted, and acted on for so many centuries by a Church that calls itself Christian? The cause is easily ascertained. The pure religion of Jesus Christ, in which there is neither altar, sacrifice, nor priest, soon became changed and corrupted, first, by the intermixture of Judaism, and then by its more intimate and permanent union with paganism. Gibbon states, that “the first fifteen Bishops of Jerusalem were all circumcised Jews, and the congregation over which they presided united the law of Moses with the doctrine of Christ.† After the destruction of Jerusalem and the flight of the Nazarenes, as the Jewish converts were called, to the small town of Pella, they elected Marius, a Gentile, as their

* The word Mass is supposed to be a corruption of the words *Ite missa est*, the use of which is thus explained by Polydore Virgil:—“It (the term) was used in the sacrifices of *Isis*, and signifieth that then the company may be dismissed, and of this springs our custom of singing *Ite missa est* for a certain signification that the full service was finished.”—Book 5, c. 9, p. 110. Ed. London. 1551.

† “Pene omnes, Christum Deum sub legis observatione, credebant.”—*Sulpicius Severus*, vol. ii. p. 31. See also Mosheim, *Eccl. Hist.*, l. 24, c. 5.

Bishop. At his persuasion, the greater part of the congregation renounced the Mosaic law, in the practice of which they had persevered above a century.* The remainder of the congregation separated and spread themselves over the province and adjacent towns, and were afterwards designated by the contemptuous epithet of Ebionites, from a Hebrew word signifying paupers (*paupers*). This Judaised form of worship continued to prevail for some centuries, and must have been somewhat prevalent in the third and fourth centuries, as the Nestorians and the Abyssinians, who have been nearly shut out from the rest of the world since those epochs, adopted, and still practise, this Judaised form of Christianity.†

The union with paganism did not occur until the time of Constantine, who, either from principle or policy, made the Christian religion the religion of the State. Constantine was greatly animated against the pagans, in consequence of their having conspired against him, while the Christians remained faithful. Hence the former became, in their turn, objects of persecution for religion's sake. As regards Constantine himself, it is doubtful whether he died a Christian or a pagan, the story of his conversion being merely a fable, like so many other Romish fables. The consequence was that a great many pagans were induced, from interest or fear, to profess Christianity without having been converted; they retained, therefore, their former convictions, and endeavoured, as far as possible, to introduce their former customs into their new religion. Added to this, it was considered politic to assimilate the Christian religion, in outward form at least, to the old one, in order to make the change appear less startling to the new converts, and more attractive to the unconverted—a fatal mistake. This change has been described by Eusebius, who remarks, in his “Ecclesiastical History,” “This emperor (Constantine), in order to make the Christian religion more plausible to the Gentiles, adopted the exterior ornaments which they used in their religion. Thus, the new churches built by Constantine were, *for the first time*, consecrated

* Gibbon's “Decline and Fall of the Roman Empire,” p. 232.

† See Bruce's Travels, and Grant's work on the Nestorians.

after the fashion of the pagans, and with precisely the same forms. Holy water was placed, the same as in the Pagan temples, at the doors of the churches, with an *aspergillum*, or sprinkler; the form of the latter being the same then as now, and similar to that found, in the present day, on ancient and pagan bas-reliefs. The ministers of God, previously distinguished by the purity and simplicity of their lives, rather than by their dress, began to wear robes of various colours and of sumptuous appearance, copied either from the Hebrew or the Pagan priesthood." Dr. Rock, a learned Roman Catholic writer, and an authority in the Church, states : "From the concurrent testimony of writers, who have bestowed much laborious research upon the investigation of this subject, it appears that, during the infancy of the Christian religion, the garments worn by her priesthood (*i.e.*, ministers), when employed in offering up the holy eucharistic sacrifice (or, rather, celebrating the Lord's Supper), *were identically the same in form*, and composed of the same materials, with those corresponding articles of dress in the ordinary apparel adopted by persons of condition at that period." ("Hierurgia," p. 414.) Clemens Alexandrinus, who lived in the second century, remarked, "For men who are pure in heart, a white garment is the most fitting for their use; but garments coloured like unto flowers are fit only for the rites of Bacchus, and for the mummeries of heathen priests." ("Pædag," 2, c. 11.) Another writer, referring to the state of the Church in the fourth century, remarks : "The rites and institutions by which the Greeks, Romans, and other nations, had formerly testified their religious veneration for fictitious deities, were now adopted, with some slight alterations, by Christian bishops. Hence it happened that, in these times, the religion of the Greeks and Romans *differed very little*, in its external appearance, from that of the Christians. They *both* had a most pompous and *splendid ritual*, gorgeous robes, mitres, tiaras, wax tapers, crosiers, processions, lustrations, images, gold and silver vases; and many such circumstances of pageantry were equally to be seen in the heathen temples and in the Christian churches." (Mosheim, vol. i. p. 351.) The Church of Christ had thus become, in outward form, entirely pagan ;

it was little better internally. "The vices of the clergy were now carried to the most enormous excess; and all writers of this century (the fourth), whose probity renders them worthy of credit, are unanimous in their accounts of the luxury, arrogance, and voluptuousness of the sacerdotal order; but these opprobrious stains in their character would never have been tolerated, had not the greatest part of mankind been sunk in superstition and ignorance." (*Id.* vol. ii. p. 26.) "Amid this general depravation of morality," adds another writer, Mr. Bennett, whose opinions on this subject we will not dispute, although we differ so much on others, "the clergy declining in virtue, the people sinking in ignorance, no wonder that the sacrament of the Eucharist should begin to be clouded over in the universal darkness which prevailed. . . . The agapæ, or love-feasts, which had so intimate a connection with the Eucharist, were now discontinued; and the Eucharist itself was looked upon as a *superstitious act* between the priest and God, rather than an act of devotion, or a communion between Christ and His Church. Still, however, no outward or public act had changed its nature; no bull or edict of any Bishop or Council had spoken out on the subject." (*Loc. cit.*) This, as we have seen, did not occur until six or seven centuries after—a result that we must attribute to the opposition of those faithful men still left in the Church. As soon, however, as Transubstantiation was made a dogma of the Church, the doctrine was forced on the consciences of men by the ecclesiastical authorities, aided by the civil power, or, rather, by fire and the sword.

These persecutions began very early. The Vaudois*—a colony from Rome, that had retired to the valleys of Piedmont, in order to escape from the superstition and the idolatry of the Church, and which have preserved the purity and simplicity of the Christian worship and doctrine, from that time to the present—were tracked out by the Romish bloodhounds, and murdered by thousands. It

* They were subsequently called Waldenses, from Valdo, a merchant of Lyons, who adopted their doctrine and form of worship; an example that was followed by so many of his countrymen that they formed a regular and separate communion.

was supposed that they were entirely exterminated, but a remnant was saved in order to show that Christ never left Himself without a witness on earth. (See Note A in Appendix.) In addition to these, the Albigenses, who had derived the truths of the Gospel from the Paulicians, and who had increased to such an extent, that it required the whole army of France to put them down, perished in still greater numbers, rather than embrace the doctrines of the Church of Rome. The crusade against the Albigenses commenced in 1207 : Simon de Montfort commanded an army of 500,000 men, and at Beziers, he and the Pope's Legate put friends and foes alike to the sword, exterminating the whole population, and saying—the vile, blasphemous, wretches :—" God will find His own." It was in order to exterminate the Albigenses that the Inquisition was first established, that bloody tribunal which has slain, under the mask of religion, not thousands only, but millions of the true servants of God, men who had refused to bow the knee to Baal.* "To calculate the number of victims to the Inquisition is," says el Senr. Llorente, a Roman Catholic, and Secretary to the Inquisition in Madrid, in 1790, "to show one of the most powerful and active causes of the depopulation of Spain. In effect, if to the many millions of Jews, of naturalized and of baptized Moors, we add 500,000 (Spanish) families, *entirely destroyed*, having been sacrificed to the Holy (*i.e.* infernal) Office, it follows incontestably, that but for the existence of this tribunal, and the influence of its doctrines, we should reckon twelve millions more inhabitants in Spain than at present (1818)."[†] That is to say, the population of Spain would have been double what it is in the present day. Add to these, the victims in France and other countries, and particularly in the Netherlands, while under the dominion of Spain, and we shall have a catalogue of murders, that causes the blood to run cold, even while thinking of it ; for these

* The Inquisition was first established in Narbonne, now the province of Aude, in the south of France, in 1208, by Pope Innocent III., but it was only under Gregory IX., who ascended the Pontifical throne, in 1227, that it took the form of a regular tribunal.

† Histoire de l'Inquisition en Espagne. Vol. iv. p. 96. Paris. 1818.

men were not only put to death, but they also had to undergo the most cruel torments at the hands of those who called themselves the ministers of God, but who were, in reality, the ministers of the devil.

Had it been the fact, that the victims to Rome were heretics, this was precisely the reason why they should not have been put to death. God willeth not the death of a sinner, but, rather, that he should be converted and live. What said our Saviour to the Pharisees—the Jewish Ritualists—who rebuked Him for sitting down to table with publicans and sinners? “I came not to call the righteous, but *sinners* to repentance.” (Matt. ix. 13.) The Church of Rome, however, instead of inviting those whom she designates heretics to repent, prevents their repentance by sending them out of the world, for there is no repentance in the grave. The truth is, it is simply because they are *not* heretics, but true servants of the living God, that she kills and burns them. While alive, they are living witnesses against her—her apostasy and her idolatry. But this will not prevent either her downfall or her future punishment, for these blessed martyrs to the truth are now crying with a loud voice, saying; “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.” (Rev. vi. 10.) While God has exclaimed: “Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.... For in her was found the blood of prophets, of saints, and of all that were slain upon the earth.” (Rev. xviii. 6—24.) This is true to the letter, as it will be found, if people will take the trouble to search history, that nearly every war in Christendom, since the popes obtained supremacy in the Church, has been caused directly or indirectly by Rome. Witness the last Franco-German war, which was concocted in Rome, and commenced, without even a shade of reason, by “the Eldest Son of the Church,” for the express object of destroying Prussia—a Protestant Government—and placing Austria at the head of affairs in Germany. Had that war succeeded, England, as the centre of Protestantism, and its stronghold at present, would have been the next country attacked.

Referring to this circumstance, Dr. Manning has observed :—"If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much, if I say that we have *to subjugate* and subdue, *to conquer and rule*, an imperial race : we have to do with a will which reigns throughout the world, as the will of old Rome reigned once ; we have *to bend or break* that will which nations and kingdoms have found invincible and inflexible. * * Were heresy (*i.e.*, Protestantism) *conquered* in England, it would be conquered throughout the world. All its lines meet here, and, therefore, in England the Church of God (*i.e.* the Church of Rome) must be gathered in its strength."—*Tablet* (Romish Paper), *August 6th*, 1859. The Rev. F. Oakeley, another *pervert*, states :—"The (Roman) Catholic Church is getting to feel its true dignity and right position in this country. What we of course aim at, in God's good time and way, is to be, as we have once been, the DOMINANT CHURCH OF ENGLAND." (*Ibid.* *May 14th*, 1859.) As this could not be done without destroying the Constitution as well as the Established Church, for the Romish Church, if the dominant one, would never tolerate a Protestant sovereign, these men are all conspirators—plotting the destruction of the Government under whose laws they live and are protected ! This is nothing new, it being impossible for a Papist to be loyal to a Protestant Government ; he cannot serve two masters, nor can he acknowledge two sovereigns. When it was generally concluded, that the Emperor of the French contemplated an invasion of England, the *Tablet*, in a leading article, wrote ; "It will be the most popular act of his life. He will have every Frenchman on his side, with the unconcealed sympathies of every nation in the world. When he sets out upon his campaign on English soil, he need fear no secret societies or insurrection at home ; he will be hailed as *the avenger of nations*, and as the *scourge of a race*, that is unpopular wherever it is known."—*Tablet*, *June 16th*, 1859. These must not be regarded as the opinions of an individual only, as nothing can be inserted in a Roman Catholic journal contrary to the policy or the views of the Church. If there be, it is immediately suppressed. "A Roman Catholic magazine, called '*The Home and*

Foreign Review,^{*} was extinguished by the Papal Brief of Pius IX. The editor, Sir J. D. Acton, Bart., M.P., says it conveys 'a special warning to all who have expressed opinions contrary to the Brief.'"—*Ibid.* April 9th, 1864. Providence, in its mercy, has frustrated these designs for *the moment*: when they may be renewed will depend on the attitude of the people of England, and of her statesmen. If they allow her land to be portioned off into districts, and officers to be appointed to them by a foreign potentate—contrary to the law written in her Statute Book—it is to be expected that his next step will be to try and put his foot on the neck of the Queen.*

Roman Catholics sometimes ask us Protestants where our Church was before the time of Luther. We answer, at Jerusalem in the Apostolic age; in Asia, in Africa, and in Europe in the first two or three centuries of the Christian era; and in the hearts of the millions sacrificed by the cruel, the persecuting, and the apostate Church of Rome—the Scarlet Whore of Babylon, "drunken with the blood of the saints, and with the blood of the Martyrs of Jesus." (Rev. xvii, 6.)† (See Note B in the Appendix.) These men were all true Protestants, for they died protesting against the doctrines of the Church of Rome, and particularly against that of the Real Presence. It was for preaching against this last doctrine that John Huss was condemned by the Council of Constance, and burnt, in 1415; as also Jerome, of Prague, subsequently, although

* Our rulers, who appear to be so careless, if not ignorant, on the subject, may not, perhaps, be aware, that the Pope still claims the sovereignty—the *civil*, the temporal, and spiritual jurisdiction—of these realms, precisely the same, and by the same title as he claims the Papal States, and, in fact, all Christendom! Seeing that he is unable to obtain possession of the smallest and least of these inheritances, people may be inclined to laugh at such claims; but they should bear in mind, that he who is weak to-day may be strong to-morrow, and that the frozen serpent, when warmed at the fire, is as capable of biting after, as before, his state of apparent death! *verbum sat.*!

† A Romish priest once asked a facetious Irish Protestant where his Church was before the time of Luther. Instead of answering the question, he asked another, "Where was your face *before it was washed*?" To this question there was no reply!

both had received safe-conducts from the Emperor Sigismund ! Oh ! Rome, Rome, when shall we hear the joyful cry, " Babylon the Great is fallen, is fallen !" (Rev. xviii. 2.)* To the doctrines taught and held by these martyrs to the truth, to their example while alive, and to the blood that they shed in attestation of their faith, we owe, rather than to Luther, the glorious Reformation in Germany and in England. The writings of Wickliffe, of Huss, and then of Luther, aided by his personal courage and zeal, precipitated the revolution, no doubt, as also the printing of the Bible—the first book printed—but they did not cause it ; men were then in almost open revolt at the superstition, the cruelty, and the despotism of the Church of Rome. Still less was the Reformation caused by the desire of Luther to marry a nun, and by the wish of Henry VIII. to obtain a divorce, as is stated by Roman Catholic writers, and even inserted in their *catechisms* ! The marriage of Luther was an effect, not a cause, of his separation from Rome ; while Henry VIII. only took advantage of the popular feeling to free himself from her trammels. Nothing would have been easier than for him to have obtained a dispensation from the Pope had he wished it, for this can be obtained by any one with money !

* Pope Pius IX., on the occasion of the Council in 1870, having summoned Protestants to *make their submission* to the Roman Catholic Church, renewed the Bull respecting the Lord's Supper—" *In cœna Domini*."—According to this, heretics (*i.e.*, Christians) of every kind, their followers, their favourers, and their protectors were *ipso facto* under the ban of the Church—*i.e.*, of Rome. ("Quarterly Review," April, 1874.) The same fate, therefore, and the same persecutions, would await Protestants now as before, if the Church of Rome only had the power, for her motto is *semper eadem*—the same to-day that she was yesterday, and that she will be to-morrow.

CHAPTER II.

It might have been expected that those, who had thus escaped from the net of the fowler—a net spread by Satan for the destruction of souls, and baited with the sacrifice of the Mass—would never have been again caught in the same toils. But history, it has been said, always repeats itself, and so it appears, for the heresy that crept into the ancient Church in the 8th century has now been introduced into the English Church, as we have already seen. The doctrines taught by Mr. Bennett are, it is melancholy to add, entertained by a considerable number of the ministers of the Reformed Church of England—a Church the foundation of which was laid on the bodies of those who died protesting against the doctrine of Transubstantiation. That, in fact, is the doctrine adopted by Mr. Bennett and the sect to which he belongs, although clothed in other words and in somewhat ambiguous terms. This, perhaps, is to be referred to the principle of amphibology, or double-dealing, now largely practised, according to Dr. Blakeney, in the Church of England—or, rather, among the schismatics of this Church.* Be this as it may, it will be easy to show, that the doctrine of Transubstantiation, pure and unalloyed, is adopted by this class of men.

The Rev. John Ashley says :—"Transubstantiation is a 'Realism,' which most successfully opposed itself to that degrading 'nominalism,' which was so eagerly embraced, and with such disastrous results, by most, if not by all, of the religious zealots

* This practice was invented by the Jesuits, and Liguori, the Father of Jesuitism, says : "You are not bound to speak to *the mind* of your hearer ; you may allow him to understand you in one sense, while you address him yourself in another !"

and *fanatics of the 16th century*.”* In a discussion between Drs. Pusey and Manning, the latter remarked: “‘But you hold only an *undefined Presence* in the Sacrament.’ ‘We,’ replies Dr. Pusey, ‘hold a Real Objective Presence of Christ’s Blessed Body and Blood in the Holy Eucharist. Here are the assertions of our formularies themselves.’ ‘Anyhow,’ says Dr. Manning, ‘you reject the term *Transubstantiation*.’ ‘We only,’ is the reply, ‘reject Transubstantiation as embodying the old scholastic sense, in which *substance* is equivalent to *matter* [or the accidents]. Rome herself now uses substance in a different sense from this. The Transubstantiation condemned at the Reformation was a different doctrine of the Presence from that which is held now. When Rome defines the *Accidents* as having a real existence (nourishing, &c.), she really means by the term, what we mean by the term substance. (As used in the 27th Article of the Church of England.) Rome does not hold Transaccidentation.’”† Here then, we have the chief of this Anglican *sect* adopting the doctrine of Transubstantiation in the same sense as modern Roman Catholic writers, viz., that there is a change of the substance of the bread and wine, *not* of the accidents. As to the term Real Objective Presence, it is merely employed by those who hesitate to use the word Transubstantiation; for if Christ’s body and blood be really present in the bread, it can only be by union with the substance of the bread, otherwise the flesh would be sensible both to the taste and to the sight. It must be Transubstantiation or nothing. When, however, Dr. Pusey states, that “the Transubstantiation, condemned at the Reformation, was a different doctrine of the Presence from that which is held now,” he states that which is not the fact. The same argument has been employed in a recent publication by a Fellow of Cambridge. “Now as one of my present objects is to show, that by the word *transubstantiation* the English Church really means transaccidentation, I must first explain to the reader what is meant by the word ‘accidents,’ and what by the word

* Preface to Eucharistic Sermons, p. 8.

† Quoted by Dr. Blakeney in his Tract, *Transubstantiation avowed by the Ritualists*.

'substance.'"" It is not necessary to give this explanation, as it accords entirely with that of Roman Catholic writers, previously shown. These assertions are the most outrageous and barefaced that were ever made by any writer. This can be demonstrated by a reference to the discussion that took place, at the commencement of the Reformation, between Cranmer and Gardiner; the latter, like the Ritualists, remaining in the Church, although a Papist at heart, as was shown, subsequently, by his taking the lead in the trial and condemnation of the Reformers; by becoming the confidant and adviser of the bloody Mary; and by his participation in the restoration of the Pope's supremacy in England. Gardiner adopted the doctrine of Transubstantiation, and in the same sense as Dr. Pusey and the Romanists; Cranmer rejected it altogether, the same as the other Reformers. When we learn what his opinions were, we shall know, whether the doctrine condemned at the Reformation is the same, or a different, doctrine to that which is held now.

Replying to the statement of Gardiner, who considered "the substance (of the bread) to be the very substance of Christ's body, and the accidents to remain in their very true nature," Cranmer remarked: "Was there ever any such learning taught before this day, that accidents should be called parts of substances, and the matter of substances, and the very substances themselves? . . . And although there be the colour of bread and wine, the savour, the smell, the bigness, the fashion, and all other (as they call them) *accidents*, or qualities, and quantities of bread and wine, yet (say they) there is no very bread nor wine, but they be turned into the flesh and blood of Christ."† . . . On the other hand, he observes: "These Transubstantiators do say, that the substance of Christ's body is there, really, corporally, and naturally there present, *without any accidents* of the same. And so the Papists make accidents to be without substances, and substances without accidents."‡ We thus have the chief of the Reformers repudi-

* "The Kiss of Peace, or England and Rome at one on the Doctrine of the Holy Eucharist," p. 55.

† Answer to Dr. Gardiner, Bishop of Chichester, touching the Holy Sacrament, 1552.

‡ P. 397, bk. 2, ch. 14.

ating, in accordance with the arguments previously employed, any distinction between the properties, or the matter, or accidents, and the substance of the bread. Bishop Ridley, also, in his disputations with the Papists, held at Cambridge in 1559, said : " I deny that there is any mutation of the substances, or of the accidents ; for there is *no change either of the substances or of the accidents.*"* Nevertheless, Dr. Pusey and other writers tell us that our Reformers, when they stated, in the 27th Article of Religion, that there is no change in the *substance* of bread and wine, meant only the *accidents* or the properties. It is quite clear from the quotations already given, that our Reformers, whose profound knowledge of the subject, and whose honesty put to shame the ignorance and the stupidity, or Jesuitism, of the writers of the present day, knew perfectly well the meaning of the terms they employed. When they said substance, they meant the substance defined by the Church of Rome, and for the simple reason, that they considered the terms substance, matter, and properties, or accidents, as synonymous. Besides, to assert that they only denied a change of the accidents, or properties, would have made them believers in the doctrine of Transubstantiation. If so, why were they burnt at the stake—their crime being, as stated, that they refused to attend Mass, and denied the truth of the doctrine of Transubstantiation ? Was their death a mistake ? Certainly not, if these denials were crimes, for they proclaimed while living, and wrote in letters of blood when they died, that the doctrine of Transubstantiation is a false doctrine, and the sacrifice of the Mass " a blasphemous fable and a dangerous deceit." The Reformers denied that there was a presence of Christ in the bread and wine *in any way* or under any circumstances—either carnally or spiritually. Gardiner, in one of his statements, remarks : " I will make the issue with this author, that no Catholic teaching is so framed, as though we should eat Christ's most precious blood grossly, carnally, joining these words so together." To this sophistical argument, Cranmer replies : " And here you, pretending to declare what is meant by this word corporal, do tell the

* Fox's " Acts and Monuments," vol. vi., p. 305.

negative, that there is no grossness meant thereby, but the affirmative *what is meant thereby*, you declare not as you promised. But if you mean plainly, speak plainly, whether Christ's body being in the sacrament, under the forms of bread and wine, have head, have feet, arms, legs, back and belly, eyes, ears, and mouth distinct, and in due order and proportion? Which if he lack, the simplest man or woman knoweth that it can not be a perfect body, but rather an imaginative and phantastical body as Marcian and Valentine taught it to be. Express here plainly what manner of body you call this corporal body of Christ."—(p. 171.) "And where you say that I am ignorant what this word corporal meaneth, surely then I have a very gross wit, that I am ignorant in that thing which every ploughman knoweth. But you make so fine a construction of this word corporal, that neither you can tell what you mean yourself, nor no man can understand you."—(p. 174.) He says again, "You speak neither according to the English tongue, grammar, nor reason, when you say, that these words and adverbs *sensibly*, *corporally*, and *naturally*, do not signify a corporal, sensible, and natural manner." This, he adds, is "a subtle and evil device designed to cast such mists before men's eyes to blind them."—(p. 156.) In order to show, that Cranmer did not believe in the presence of Christ in the sacrament, either in an objective form, as Dr. Pusey terms it, or in any other form, the following quotation will suffice. "And whereas, in fortification of your matter of Transubstantiation, you make your argument thus, that forasmuch as the body of Christ is really in the sacrament, there is of necessity Transubstantiation also; this your argument hath two great faults in it. The first is, that *your antecedent is false*, and then you cannot conclude thereof a true consequent."—(p. 24.) And he adds in another place, "But I prove also that He is so in heaven, that He is *not* in earth, which you utterly deny, and it is the chief point in contention between us." Cranmer also denies that there is any *holiness* or sanctity in the bread and wine. "Not that the bread and wine can be partakers of any holiness or godliness, or can be the body and blood of Christ, but that they *represent* the very body and blood of Christ and the holy food and nourishment we have by

Him.”—p. 208, bk. 3. How different is this to the opinion of the Ritualists, who fall down and worship the bread and wine, believing that Christ is there present. Cranmer’s doctrine was that of the Primitive Church, as previously explained; while Dr. Pusey’s and the Ritualists, is that of the Mediæval Church. Referring to the expression, “this is my body,” Cranmer observes : “It is a figurative speech called *metonymia*, when one thing is called by the name of another which it signifieth, and it has no such sense as you (Gardiner) pretend ; for there is a great diversity between these two sayings ‘this is my body,’ and the body of Christ is really in the sacrament under the form of bread.”—(p. 60.) “For as, in the Old Testament, God said—this is the Lord’s pass-by, or pass-over ; even so saith Christ in the New Testament, this is my body, this is my blood. But, in the old mystery and sacrament, the lamb was not the Lord’s very passover or passing by, but it was a figure which represented His passing by ; so likewise in the New Testament the bread and wine be not Christ’s very body and blood, but be they *figures*.”—(p. 156.) “And this our belief in Him is to eat His flesh and drink His blood, although they be not present here with us, as our forefathers before Christ’s time did likewise eat His flesh and drink His blood, which was so far from them that He was not then born.”—(p. 126.) * Hence, as he expresses it in another place, “The true eating of the said body and blood of Christ is, with a constant and lively *faith*, to believe that Christ gave His body and shed His blood upon the cross for us.”—(p. 43.) It is thus apparent, from these extracts, that nothing can be greater than the difference between the doctrine of the Reformers and the doctrine of the Ritualists, or Puseyites ; while it is no less apparent that our Reformers, when they made use of the term *substance* employed it in the same sense as the Roman Catholic writers. And yet we have a Professor of Theology at Oxford, and a Fellow of Cambridge, telling us that the direct contrary was the case. What conclusion can we draw from such a circumstance ? Our readers must draw their own

* “They,” as St. Paul expresses it, “did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and *that rock was Christ*.” (1 Cor. x. 3, 4.)

conclusions on the subject ; all we can say now is, with St. Paul : "The wisdom of this world is foolishness with God ; for it is written, He taketh the wise in their own craftiness." (1 Cor. iv. 19.)

It has thus been clearly established, that the doctrine of Transubstantiation has been adopted by the class of schismatics termed Ritualists, although the doctrine is in direct opposition to the Articles of the Church, to which they profess to belong. In the 27th Article of the Church of England, it is said : "Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord cannot be proved by Holy Writ ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions." Then, again, Mr. Bennett affirms, "that the communion-table is an altar of sacrifice, at which there is, during the celebration of the Holy Communion, a great sacrifice, or offering of our Lord, by the ministering priest, in which the mediation of our Lord ascends from the altar to plead for the sins of men." (See the charges against Mr. Bennett.) This, in other words, is the sacrifice of the Mass. The 3rd Canon of the 22nd Session of the Council of Trent says : "If any one shall say that the sacrifice of the Mass is not propitiatory, or that it profits the recipient only, and that it ought not to be offered for the living and the dead for sins, punishments, &c., let him be accursed." Other writers leave us in no doubt on the subject, as they boast of having introduced the Mass into the churches of the Reformation. Mr. Mackonochie has stated, that he will continue "to say Mass ;" and "we now have," according to *Laicus*, in a letter to the "Standard," July 11, 1874, "presbyters in the diocese of Ridley loudly proclaiming, that 'nothing shall ever prevent them from saying Mass.'" The *Church Review*, also, lately boasted, according to the "Tablet," that "Mass is now fairly established in a *thousand* churches in England ;" *i. e.*, of the Church of England. Well, indeed, may we exclaim with St. Paul : "O foolish Galatians, who hath bewitched you, that you should not obey the truth : before whose eyes Jesus Christ hath been evidently set forth, crucified among you ? . . .

Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. iii. 1—3.) By the 31st Article it is affirmed:—"The offering of Christ *once* made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits." Nevertheless, there are writers who have the audacity to affirm, that "saying Mass is synonymous with celebrating the Holy Communion."* And the Ritualistic *Church News* states, that "the Church of England, in faith, orders, and sacraments, is really *one* with the Church of Rome." Why not tell us at once that black is white, and white black; that oil and water, fire and water, are the same substances; light and darkness synonymous terms? These schismatics also lift up, and reserve, if they do not carry about, the consecrated elements; and they fall down and adore, and teach others, that "adoration is due to Christ present upon the altars of our churches." But it is stated, in the 27th Article of Religion, that "the Sacrament of the Lord's Supper was not, by Christ's ordinance, reserved, carried about, lifted up, or worshipped." So, again, in the 25th Article, it is said: "The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them." It is true, that the communicants are directed to kneel when they receive the bread and wine, but, then, what is added on the subject? Listen: "Whereas, it is ordained in this office, for the administration of the Lord's Supper, that the communicants should receive the same kneeling (which order is well meant for the signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the Holy Communion as might otherwise ensue), yet, lest the same kneeling should by any person, either out of ignorance or infirmity, or out of malice and obstinacy, be misconstrued and depraved, it is hereby declared,

* *The Ritual of the Altar*, by the Rev. Orby Shipley.

that thereby no adoration is intended, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood, for the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry, to be abhorred of all faithful Christians), and the natural body and blood of our Saviour Christ are in heaven, and not here ; it being against the truth of Christ's natural body to be at one time in more places than one." It was, no doubt, a mistake on the part of our Reformers to order the Lord's Supper to be taken in a kneeling posture ; it assimilated too much to the posture of those whose doctrine they abjured ; and has enabled the Ritualists, the more easily, to convert an act of mere reverence into one of adoration. It ought to be received standing, as is the case in the Lutheran and other Protestant Churches on the Continent : or, else, sitting, as was evidently the case in the primitive Church, although never adopted since—in consequence, perhaps, of the leaven left in the Church. This would appear to have been the intention of our first Reformers. In the *Homily* on the Sacraments, it is remarked : " Let us cleave fast to the first beginning ; let us do that in the Lord's commemoration, which *He himself did*, He himself commanded, and His Apostles confirmed." Now, if we are to follow these directions, we must sit at table, when we partake of the Lord's Supper ; and it is to be lamented that we have not always done so. Had such been the case, Ritualisin could never have reared its head in the English Church ; or, if it had, its advocates could never have remained within its pale for a single day.

The mere fact that there is no altar in our Church, and that the very term is unknown in her service, would be alone sufficient to settle all these points ; for if there be no altar, there can be no sacrifice ; and if there be no sacrifice, there can be nothing to adore. More than this, the table is ordered to stand in the *body of the church*, or, in the chancel, *where Morning and Evening Prayers are appointed to be read*. Now these directions preclude the very notion of an altar, which it is necessary to place *against the wall*, as is actually the case in all Ritualistic churches, in order that the

worshippers may always face it.* That altars were abolished, and tables substituted for them, at the time of the Reformation, and that the change was objected to, the same as now, by some of the ministers of the Church, appears certain from the copy of a letter addressed by the Archbishop (Williams) of York, when Bishop of Lincoln, in 1636, to the Vicar of Grantham, remonstrating against the placing of the Communion-table at the east end of the chancel.† The reprint follows the original in spelling and style. After specifying the things allowable in the conduct of services, the Bishop goes on :—

“ But that you should be so violent and earnest for an *Altar* at the vpper end of the *Quire* ; That the Table ought to stand *Altarwise* ; That the fixing thereof in the *Quire* is *Canonicall*, and that it ought not to bee removed to the Body of the Church ; I conceive to be in you so many mistakins. For the first, if you should erect any such *Altar* (which I know you will not), your Discretion will prove the onely *Holocaust* to be sacrificed thereon. For you have subscribed, when you came to your Place, that *That other Oblation which the Papists were wont to offer upon their Altars*, is a blasphemous Figment, and pernicious Imposture, in the *Thirty-one Article* : And, also, that we in the Church of *England* ought to take heed lest our Communion, of a Memory, be made a Sacrifice : in the first *Homilie of the Sacrament*. And it is not the *Vicar*, but the *Churchwardens*, that are to provide for the Communion, and that not an *Altar*, but a faire joyned Table. (*Canons of the Convocation*, 1571, pag. 18.) And that the *Altars* were removed by Law, and Tables placed in their stead, in all, or the most Churches in *England*, appears by the *Queenes Injunctions*, 1559, related unto, and so confirmed in that point of our *Canons* still in Force. And therefore (I know) you will not change a *Table* into an *Altar*, which *Vicars* were never inabled to set up, but allowed

* The most effectual method of preventing the idolatry of the Mass, and of turning the Ritualists out of the Church, for the one would follow the other as a matter of course, would be to restore the ancient custom, and to place the *Table*, during the celebration of the Holy Communion, in the middle of the Church, as is the case in all the Lutheran and other Protestant Churches.

† Inserted in the “ *Monthly Intelligencer of the Church Association* ” for 1874, and reprinted from the “ *Builder*.”

once with others to pull downe.—(*Injunction of 1^o Elizab. for the Tables in the Church.*) Lastly, that your Table should stand in the higher part of the Church, you have my Assent already in Opinion : but that it should be there fixed, is so farre from being canonically, that it is directly against the Canon. For what is the *Rubrick* of the Church but a *Canon* ? And the *Rubrick* saith, it shall stand in the *Body of the Church*, or of the Chancell, where *Morning-praier and Evening-praier be appointed to be read*. If therefore Morning and Evening Praier bee appointed to be read in the Body of the Church (as in most Countrey Churches it is), where shall the Table stand most Canonically ? And so is the Table made removeable, when the Communion is to be celebrated, to such place, as the *Minister may be most conveniently heard by the Communicants*, by *Qu. Eliz. Injunct. 1559*. And so saith the Canon in Force, that *in the Time of the Communion, the Table shall bee placed in so good sort within the Church and Chancel, as thereby the Minister may be more conveniently heard*.—Can. 82. Now judge you whether this Table (which, like *Dædalus* his Enggines, mooves and remooves from Place to Place, and that by the inward Wheelles of the Church *Canons*) bee fitly resembled by you to an *Altar*, that stirres not an inch, and supposed to be resembled canonically. And if you desire to know out of *Eusebius*, and *Augustine*, *Durandus*, and the fifth *Council of Constantinople*, how long Communion Tables have stood in the Midst of the Church, reade a Booke, which you are bound to reade, and you shall bee satisfied. *Jewel against Harding of Private Masse*, Art. 3, p. 145.* The sum of all is this :—1. *You may not erect an Altar, where the Canons onely admit a Communion Table*. 2. *This Table must not stand Altarwise, but Tablewise, as you must officiate at the North side of the same.*" The Archbishop remarks, in another part of the letter, that "the Table ought not to be placed, when in the Chancel, *against the wall*. For, besides that the countrey-people would suppose them *Dressers* rather than Tables ; and that *Qu. Elizabeth's* Commissioners for Causes Ecclesiastical directed that the Table should stand, not where the *Altar*, but

* Have the Ritualists, who are bound to do so, ever read this work ?

where the *Steps of the Altar* formerly stood (*Orders*, 1561), the Minister appointed to read the Communion (which out of the Book of Fast in 1^o of the King, are pleased to call *Second Service*) is directed to read the Commandments, not at the end, but at the North Side of the Table, which implies *the End to be placed towards the East great Window.*" (*Rubrick before the Communion.*) It is stated, in the learned work of Mr. Scudamore, that "the Table, long after the restoration, was set at the hither end of the Chancel (*i.e.*, in the body of the Church), and that it was only placed where it now stands during the last century."* It also appears that a few Churches, as at Deerhurst, Gloucester, Mallweydd, Merioneth, Langley Marsh, Bucks, and several Churches in the Channel Islands, still have the Table placed outside the Chancel.

If there be neither an altar nor a sacrifice in the Church of England, the propositions of Mr. Bennett, with which we started, are not only contrary to the Word of God, but also to the Laws and Articles of the Church to which he belongs. Nevertheless, he was acquitted by the final Court of Appeal of the charges brought against him. "The question raised by the Appeal was," as stated by their Lordships, "whether his (Mr. Bennett's) position is contradictory to anything in the Articles or Formularies, so as to be properly made the ground of a criminal charge." The reply of their Lordships to this question was; "We find *nothing* in the Articles and Formularies to which the respondent's position, as a clergyman of the Church of England, is contradictory or repugnant." Their Lordships merely added, that his language is "rash and ill-judged, and perilously near a violation of the law." Most persons—all those unacquainted with special pleading, the technicalities of the law, and the sophistry of the schools—would say, that Mr. Bennett's position is altogether contradictory and repugnant to the Articles and Formularies of the Church of England. No position, excepting that of a Roman Catholic Priest, could be more repugnant to his position as the minister of a Protestant Church. He has, in fact, taken away the foundation

stone on which the Church of England has been erected, and this is, the repudiation of every doctrine held by the Apostate Church of Rome, and, more particularly, the doctrine of Transubstantiation and the Sacrifice of the Mass. That this is Mr. Bennett's doctrine has been already shown. Allowing, however, that this is not the case, still, the propositions of Mr. Bennett are no less repugnant to the Articles of the Church of England. For instance, Mr. Bennett says, "there is an *actual presence* of the true Body and Blood of our Lord in the consecrated bread and wine." But the Church of England declares, that "the natural Body and Blood of our Saviour Christ are in heaven, *not* here; it being against the truth of Christ's natural Body to be at one time in more places than one." (See declaration at the end of the Communion Service, and previously inserted.) Then, again, Mr. Bennett teaches what is in reality, although not so expressed in words, the Sacrifice of the Mass. But the Sacrifice of the Mass is not only directly opposed to the declaration just inserted, but also to the Thirty-first Article of Religion, as already shown. Mr. Bennett also states, that "the Communion-table *is* an Altar of Sacrifice, at which the Priest appears in a Sacerdotal position." Independently of the fact, that a *table* cannot be an altar, there are no sacrificing Priests in the Church of England, and cannot be, for these reasons—1st., There is no sacrifice; and 2nd., Sacrificing Priests have never been instituted or ordained. Lastly, Mr. Bennett says, that "adoration is due to Christ present on the Altars of our Churches;" although it is stated, in the declaration before referred to, that *no* adoration ought to be done unto any corporal presence of Christ's natural flesh and blood. It would thus appear, to ordinary minds, that Mr. Bennett was not only "perilously near" the gulf of heresy, but that he has fallen into the very bottom of the abyss, and yet he is still allowed to continue his ministrations in the Church! If this be according to law, it is time the law was altered, otherwise the Church of England, instead of reposing on a solid foundation, will be reposing on a quicksand. As it is evident that there is neither Altar, nor Sacrifice, or a Priesthood, in the Church of England

any more than in the Christian Church, to allow a table to be converted into an altar, is to sanction, by implication, both the sacrifice and the priesthood.

Another heresy has crept into the Church. The Ritualists tell us, it is "a mortal sin" to administer the Lord's Supper in the evening; that it ought to be taken in the morning, *fasting*! Oh! ye Jesuitical quibblers, have you forgotten, or do ye not know, that the first Communion was administered by our Lord himself, not fasting, but immediately after *eating* the Passover? These men could never, surely, have reflected on what they say; for their words amount to this—that their Lord and Master, whose servants they profess to be, committed a mortal sin by celebrating the first Communion in the evening! They try, it is said, to support their conclusions by arguing that the Last Supper was taken after midnight. Indeed! Are they so ignorant or so audacious as not to know or to confess what took place after supper? The washing of the disciples' feet; the long sermon afterwards; the passing over the brook Cedron; the prayer and agony in the Garden of Gethsemane, during which the disciples fell asleep; and then the appearance of the band of men, *with lanterns and torches*, in order to take Him. Why, it would have been early morn or mid-day when Jesus was apprehended, if the Supper had been taken after midnight; torches, therefore, would have been unnecessary. Besides, Matthew says (chap. xvi. ver. 20), "Now when the *even* was come, He sat down with the twelve" to supper. We are also told, that Judas, when he received the sop *after supper*, went out, "*and it was night.*" (John xiii. 30.) We might have known this without the previous detail, and from the fact, that the Lord's Supper was instituted at the time of the Passover, which was always celebrated in the evening, or, rather, late in the afternoon. No doubt, therefore, can exist as to the hour at which the Supper of our Lord was first instituted, still less as to when it ought to be taken. Although no special directions have been given as to the time of the celebration of the Holy Communion in the English Church, the evening is the only proper time for its celebration, if we are to follow the example of our Lord. This was certainly the custom in the

Apostolic age. It is stated, in the Acts of the Apostles (chap. xx. ver. 7), "And upon the first day of the week, when the disciples came together to break bread (*i.e.*, partake of the Lord's Supper), Paul preached unto them, ready to depart on the morrow, and continued his speech until *midnight*." This custom would, in all probability, have been universally followed, but for one circumstance : in northern climates the evening, instead of being the best, is the worst time for going out ; hence, doubtless, the reason of the change, and of its celebration in the morning or at mid-day.

Another Romish doctrine—that of "intention"—has been introduced into the English Church. According to this doctrine, Christ does not descend on the altar unless the priest intends or wishes it ; so that worshippers, even if the doctrine of Transubstantiation were true, can never know whether the body and blood of Christ be present in the bread and wine, or not. This doctrine, it appears, has been applied by an Anglican minister to Baptism, as we find from the following facts. The Rev. W. F. Norris, minister of the district church of Gawcott, refused to accept the daughter of the Mayor of Buckingham, Mr. Francis Humfrey, as sponsor for the infant of her brother. The facts of the case will be best gleaned from the following

"Notes of conversation between Mr. Francis Humfrey and the Rev. W. Foxley Norris :—

"On Tuesday evening, June 16, the Rev. W. F. Norris called at my house, and in course of conversation, I put this question to him :—

"Will you, Mr. Norris, baptize my child if I bring her to the Parish Church on Sunday next ?' He replied, '*I will not.*' 'What is your reason for not doing so ?' 'I will not accept your sister, Miss Humfrey, as sponsor ; she has thought fit to leave her Church, after having been baptised and confirmed, and to worship at Mr. Holmes's chapel, and by doing that she has committed the sin of schism.' 'Do you know, Mr. Norris, that if I thought fit to bring my child to you, I could compel you to baptise her ?' 'I do ; but, if you did, the service would be of no effect.' 'Then you mean to say, Mr. Norris, that if I compelled you to baptise my child, and Miss Humfrey stood God-mother, that you could make the ceremony of no effect ?' 'That is what I do mean.'

"(Signed) FRANCIS HUMFREY, JUN.*"

* Inserted in the *Monthly Intelligencer* of the Church Association, July, 1874.

Such an avowal as this is not only contrary to the doctrine of the Church of England, but it is rebellion against God. It is stated, in the 27th Article of Religion, that "in the ministration of the Word and Sacraments, they (*i.e.*, the ministers) do *not* the same in their own name, but in Christ's;" they are merely the agents, or servants, to administer the rite, and to offer the child to God for His acceptance. It will depend on God's will, not on man's, whether that child be accepted or not. To suppose that a wretched worm of a man, a servant of servants—a professed servant of God, and a servant of the Church—can prevent the grace of God descending upon a child, whether baptised or not baptised, is sheer blasphemy against the majesty and the prerogatives of the King of heaven and of earth. Besides, we have seen previously, that grace does not come by, or as a consequence of, the rite of baptism; for the grace, or the gift of the Holy Ghost, sometimes *precedes*, and sometimes follows, but not always, the act. The rite is simply a *sign* of the faith of the recipient, if an adult, and of the sponsors, if a child. Not less unwarranted and false is the statement of Mr. Norris, that Miss Humfrey committed the sin of schism by attending a Congregational Church. The only difference between the Church of England and a Congregational Church is, that the one is a State Church, and the other is not. They are both Protestant, and members of the one catholic, or universal, Church of Christ. Had this lady gone into a Roman Catholic church and worshipped, she would then have committed the sin of schism; the Church of Rome, according to the doctrine of the Church of England, being an apostate Church, independently of the fact, that the doctrine of the one is diametrically opposed to that of the other. Although the Courts of Law may be the fittest place to discuss this part of the subject, it is impossible to close these remarks without expressing the disgust and indignation, that must be felt by every true Protestant at this unwarranted and audacious assumption of priestly power. If this were to be allowed, we might have a Pope in every Church in the land!

In order to show the length to which these Anglican schismatics

have gone, we may, although somewhat irrelevant to the present subject, add the following, which *Oxoniensis* gives among other extracts, from a Ritualistic "Litany of the Blessed Virgin."* "Blessed Mary, mother of God, ever Virgin, through whose *fulfilment of all righteousness*, thy Divine Son was circumcised, and became obedient to the law for man, *Pray for us!*" These conclusions are as impious as false. Mary was not the mother of God, but merely the mother of *the man* Jesus; Christ, as God, existed before the creation of the world. It is no less false to say, that Mary was "ever Virgin," there being proof that she not only lived with Joseph as his wife after the birth of our Saviour, but that she had several other children. Matthew, in giving an account of the birth of Christ, says:—"Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and *knew her not, till* she had brought forth her *first* born son." (ch. i. 24, 25.) Does not this show, as plainly as words can show, that Joseph and Mary lived together as man and wife after the birth of her firstborn. More than this, we should have inferred, from the above expression, *first born*, that Mary had other children. Such was the fact. The Jews, who were astonished at the wisdom of Jesus at the commencement of His ministration, exclaimed:—"Is not this the carpenter's son? Is not his mother called Mary? And his *brethren* James and Joses, and Simon and Judas? And his *sisters* are they not all with us? Whence, then, hath this man all these things?" (Matt. xiii. 55, 56.) The word (*αδελφοι*) here rendered brethren ought to have been brothers, not so much on account of the primitive sense of the Greek word, as from the fact, that the term sisters is subsequently employed. Had the latter been merely relatives, they would have been included in the term brethren. These conclusions are confirmed by Mark, who, in his account of the same transaction, makes the people to say:—"Is not this the carpenter, the son of Mary, the *brother* of James, and of Joses, and of Juda, and of Simon? And are not his sisters here with us?" (ch. vi. 3). All doubt, therefore, on the subject is thus

* *A Few Facts and Testimonies concerning Ritualism.* Longman & Co., 1874.

removed. As to the new dogma here enunciated, that Christ became obedient to the law through the righteousness of His mother, it will be better to wait until the writer has issued *a bull* in explanation of its meaning ; we poor Protestants have hitherto understood that Christ took upon *Himself* the form of a servant, and became, of His own free will, obedient unto the law. How many more delusions are we to expect from these religious monomaniacs ? The final postulate is the worst of all : " Mary, pray for us ! " Only an Apostate could ask this, " for there is one God and one Mediator (and only one) between God and men, the man Christ Jesus. " (1 Tim. ii. 5.) Christ also says to us, " Come unto me all ye that labour and are heavy laden, and I will give you rest. " (Matt. xi. 28.) He does not tell us to go to Mary ; those, therefore, that do this, are acting in direct opposition to Christ's command, and are rendering His death of none effect ; as it is only through Christ's blood, shed on the cross, that we obtain pardon of our sins ; for, " without shedding of blood there is no remission. " He therefore that paid the penalty, can alone obtain the pardon. Added to this, there is nothing in Scripture to show that Mary, although blessed among women, possesses Divine attributes, and is *omnipresent*. If not, it is impossible that our prayers could reach her. On earth, less honour appears to have been paid to her, by Christ and by the Apostles, than to many other holy women ; while she was never associated with either in the promulgation of the Gospel. So far from this, Mary appears to have been treated with almost marked negligence ; her name even being only mentioned on three or four occasions in the New Testament. Jesus being told that His mother and His brethren stood without, desiring to speak with Him, " He answered and said unto him that told Him, Who is my mother ? And who are my brethren ? And He stretched forth His hand towards His disciples and said, Behold my mother and my brethren ! " (Matt. xii. 47—49.) When Mary spoke to her son at the marriage in Cana of Galilee, his reply was, " Woman, what have I to do with thee ? mine hour is not yet come. " (John ii. 4.) Our Saviour, by this remark, evidently referred to the time of His death ; for we hear nothing more of

Mary until we are told that she stood by the cross of Jesus with the other women. Now mark what follows. "When Jesus, therefore, saw His mother and the disciple standing by, whom He loved, He saith unto His mother, *Woman*, behold thy son ! Then saith He to the disciple, Behold (not the queen of heaven, as the Romanists and the Ritualists term her, but) *thy mother* ! And from that hour that disciple took her unto his own home." (John xix. 26, 27.) After this, we only hear of Mary on one occasion : this was shortly after the last appearance of Christ on earth, and when the disciples, "the women, and Mary, the mother of Jesus, and his brethren, were assembled together." (Acts i. 14.) The time and the place of her death have not been even mentioned, nor do we find that our Saviour appeared unto her after His resurrection, although he did appear to Mary Magdalene. What, then, are we to infer from this apparent neglect of his mother by Christ ; and of the silence of the apostles respecting her after his death ? It must have been because God, in his fore-knowledge, was aware that Mary, if elevated above other women while on earth, might have Divine honours paid to her after death ; the tendency of the human heart being to worship the creature rather than the Creator—any being, or any thing, rather than God Himself !

With these facts before us, there can be little doubt of the guilt of these men, as professed members of the Church of England, or of the object of their conspiracy. That object is the introduction of Popery into the Protestant Church of England, and the substitution of Pagan ceremonies, and the idolatry of the Church of Rome, for the pure and primitive worship of the Church of England. Does any one doubt it, after what has been advanced ? If so, let him listen to what the following writers say on the subject. The "*Quarterly Review*," in an article on the subject, says :— "It is a distinct anti-Reformation movement ; a systematic attempt to undo the work of the sixteenth century." The Ritualistic "*Union Review*" also states, that "the work going on in England is an earnest and *carefully-organized attempt*, on the part of the rapidly-increasing body of priests and laymen, to bring

our Church and country up to the standard of Catholicism (Roman), and, eventually, to plead for our union with Rome"—with the scarlet whore of Babylon, "with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication" (Rev. xvii. 2). At the "octave of the dedication" (if any one knows what this nonsensical phrase means), of the Church of St. John the Baptist, Hulme, on July 1st, 1874, the sermon was preached by Bishop Jenner, late of the diocese of Dunedin. Referring to the crisis in the Church of England, he remarked:—"There was a great deal of foolish talk about the principles of the Reformation, but his hearers would agree with him, that if the principles of the Reformation were such as they were represented to be, they deserved and could receive no support from the true Catholic (*i.e.*, Roman) members of the Church of England. If the principles of the Reformation required them to deny sacramental grace, to deny regeneration in holy baptism, the gift of the Holy Ghost in confirmation, the real presence of Jesus Christ in the sacrament of the altar, to acknowledge two Christs by refusing to Mary the title of 'the mother of God;' if the principles of the Reformation required them to regard confession as culpable (*aye*, and not only culpable, but damnable), and absolution as vain and useless and superstitious (and, we may add, blasphemous); if they were required to repudiate the priesthood of the altar, the Eucharistic sacrifice, the power of the Keys (*i.e.*, the power of the Pope)—in short, if, by the principles of the Reformation, they were bound to cut off themselves as much as possible from the Catholic Church of Christ (*videlicet*, the Roman Catholic Church) past and present, all he could say was, that the sooner the principles of the Reformation were repudiated the better for them and for the Church (of Rome). The real point in all these attacks on ceremonial was the *eucharistic presence of Jesus*, and, on that point, there could be no medium. Jesus was either present, or He was absent, in the sacrament of the altar. If He was present, he (the Bishop) should like to know what worship would be too splendid to do Him honour? If He was absent, he (the Bishop) should like to know

what worship was justifiable ? ”* This is an extraordinary question for a Bishop of any Church to ask ! According to these notions, Christ is not to be worshipped unless He is present on the altars of our churches (to use a Ritualistic phrase). By a parity of reasoning, God must not be worshipped, inasmuch as the Godhead is always absent. As He is always present, perhaps the Bishop would recommend us to worship the priest, for that appears to be the ultimate result, if not the chief object, of Ritualism !

The Rev. Orby Shipley, also, one of the exponents of Ritualism, thus expresses himself in his work, *The Four Cardinal Virtues* :—“ Consider how much has yet to be done ere we stabilize our conquests over Protestantism, or, still more, ere we recatholicize the Church of England.....For instance, we have to liberate the Church from the tyranny of the State ; we have to secure the freedom of the election of Bishops ; we have to abolish secular judgments in the Ecclesiastical Courts of the Establishment ; we have, again, to make confession the ordinary custom of the masses, and to teach them to use Eucharistic worship ; we have to establish our claims to Catholic ritual in its highest form ; we have to restore the religious life, to say mass daily, and to practise reservation for the sick.” There is thus no concealment of the objects which the Ritualistic party has in view, and they are avowed by another of their great lights, the Rev. Mr. Nugee : —“ Our object and desire is to restore the Church of England, in her beauty and in her ritual, to what she was *before* the Reformation.” And the “ Church Times ” two years ago plainly stated : —“ We are contending, as our adversaries know full well, for the *extirpation* of Protestant opinions and practices, not merely within the Church itself, but throughout all England.” The Bishop of Bath and Wells, also, in a recent Charge to his clergy (inserted in one of the Church Association tracts, No. XXIV.), said :—“ It is notorious that there are those in the Church, at the present day, who have deliberately and avowedly undertaken the task of revolutionizing the Church of England as to her doctrine and her ritual, and of effecting her reunion with the Church of Rome.

* “ Pall Mall Gazette,” July 2, 1874.

There is scarcely a single doctrine of that corrupt communion which it has not been attempted of late to bring back among us. The depreciation of the Bible as the rule of faith, and the exaltation of the Church as a fountain of revelation ; the mass as a propitiatory sacrifice for the sins of the quick and the dead ; solitary masses as sacrifices by which non-communicants are benefited ; such a local presence of the Lord Jesus in the consecrated elements as to be a proper object of worship, a worship directed to the elements as containing Him ; the invocation and worship of the Virgin Mary, and prayers for her intercession ; auricular confession and priestly absolution ; penance, purgatory, and so on, not one of which was taught or practised in the ante-Nicene Church. And, together with these, have been introduced a whole host of practices of a minor kind, all savouring of Romanism, and intended to familiarize the Anglican worshipper with Roman ways. The English priests and deacons are to be dressed as like as possible to Romish priests and deacons ; the church choristers are to be as like as possible to the acolytes and choristers in a Romish church ; the Lord's Table is to be made and dressed as like as possible to the altar of a Romish church ; the chants and music to be as like as possible to those in the Church of Rome ; the processions, banners, crosses, and crucifixes of Romish ceremonials are to be exactly imitated ; the Roman use of incense and wafer bread is to be adopted ; in short, in everything Anglican worship is to be assimilated as closely as possible to the worship in Belgian, Italian, and other Romish Churches."

.. .. "All this, together with the tone used by certain writers, and the endeavour to hoot down those, who resist the attempt to Romanize the Church of England, as if they were not true Churchmen, but ignorant, uncatholic, Dissenters, convinces me that there is a deliberate conspiracy on foot somewhere to bring back the Church of England to communion with, and obedience to, the Pope of Rome.....So that we are brought face to face with the question, Shall the Church of England return to her allegiance to the Church of Rome? Shall the mighty Revolution of the sixteenth century be undone, and shall we have

a Restoration? A restoration of the Popedom on British soil? A restoration of all those corruptions, those follies, those idolatries, those perversions of the truth, those wretched debasing superstitions, and that priestly tyranny, which for so many centuries almost quenched the light of Christianity, and annihilated the liberties of the laity? Shall we exchange our Prayer-books for breviaries and missals; close our Bibles and take up with the lives of Saints, or the 'Garden of the Soul;' in a word, submit to the decrees of the Council of Trent, and the last Œcumenical Council of Rome?" The answer is, No, never; not even if the fires in Smithfield were again lighted, or if the streets of London, like those of Paris during the Massacre of St. Bartholomew, ran with the blood of Protestants.

On this occasion, 70,000 human beings, according to Sully, and 100,000 according to Pérèfixe, were massacred in Paris and other parts of France in cold blood. To celebrate this act—the blackest in the annals of the world, for treachery was combined with cruelty—a *Te Deum* was sung in Rome and in France, as though God delighted in murder; while a medal was struck by order of the Pope.* And yet the Church of Rome pretends to say, that the plot was not of her concocting! Exactly so, because the wolf has now put on sheep's clothing, and cries, Bah! or Toleration! This means, that she should be allowed to conquer the world before showing her teeth again, and devouring the flock of Christ. Is any one sceptical on the subject? Hear what Catholic writers say when addressing, *not* Protestants, but members of their own communion:—"It is difficult to say in which of the two popular expressions—'the rights of *civil* liberty,' or 'the rights of *religious* liberty,'—is embodied the greatest amount of nonsense and falsehood. As these phrases are perpetually uttered, both by Protestants and by some Catholics, they contain about as much truth and good sense as would be found in a cry for the inalienable right to suicide.....Believe us not, Protestants of England and Ire-

* In 1862, Desprez, Bishop of Toulouse, invited the people of his diocese to celebrate the tercentenary of this bloody day.—"Quarterly Review," April, 1874.

land, for an instant, when you see us pouring forth our liberalisms. When you hear a Catholic orator at some public assemblage declaring solemnly, 'that this is the most humiliating day in his life, when he is called upon to defend once more the glorious principle of religious freedom'—especially if he says anything about the Emancipation Act, and the 'toleration it *conceded* to Catholics'—be not too simple in your credulity. These are brave words, but they mean nothing; no, nothing more than the promise of a parliamentary candidate to his constituents on the hustings. He is not talking Catholicism, but nonsense and Protestantism; and he will no more act on the notions in different circumstances, than *you* now act on them yourselves in your treatment of him. You ask, if he were a lord in the land, and you were in a minority, if not in numbers yet in power, what would he do to you? That, we say, would entirely depend upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you; possibly, he might even hang you. But be assured of one thing, he would never tolerate you for the sake of the 'glorious principles of civil and religious liberty.'.....Shall I hold out hopes to him that I will not meddle with his creed, if he will not meddle with mine? Shall I lead him to think that religion is a matter for private opinion, and tempt him to forget, that *he has no more right to his religious views than he has to my purse, or my house, or my life-blood?* No! Catholicism is the most intolerant of creeds—it is intolerance itself." (Rambler, Roman Catholic Magazine, September, 1851.) The following writer goes still farther:—"I am now fully satisfied, that I have incontrovertibly impressed a thorough conviction of the institution, existence, and perpetuity of the Papal Constitutions and Ecclesiastical Laws, affecting many realms and various constitutions; and also of the *primary view, present scheme, and future design of the deposition of heretical monarchs, abolition of heretical legislation, and subversion of heretical states.*"....."As the foregoing precedents demonstrate the veracity of the existing principles, so does the sequel prove *the fallacy of boasted loyalty and liege fidelity!*"....."Let us

now examine whether the above specified laws and inquisitorial systems are directly or indirectly hatched, and perhaps nourished to full maturity, in our native country (*i.e.*, Great Britain). It may not be delusive to assert, that there is *no place more ripe or better prepared for their sanguinary operations.*"* — Listen again to another Roman Catholic writer, who thus sneers at the authority of the British Parliament :—"The Queen wills it, her Lords will it, her Commons will it. What does it want to complete the perfect fashion of a law? Nothing of solemnity, nothing of force, which the Imperial sceptre of this kingdom can give is wanting to it. But the Pope snuffs disdainfully at it; an Italian Priest will have none of it: it trenches upon his rights, and therefore Commons, Lords, Queen, wax, parchment, and all, avail it very little. You may call it law if you please, you may note it on your roll, but *before long* you will have to repeal or alter it, in order to secure the sanction of a *foreign Potentate*, without which it has not in the end the value of a tenpenny-nail."—(Tablet, 1848.) Lastly, if you turn to the oath that every Romish priest takes at his consecration, you may then learn what the wolf will do, when he gets the lambs—the Protestant lambs—into his power :—"I will persecute and fight against all *Heretics, Schismatics, and Rebels to our Lord the Pope and his successors.*"

It is thus evident, that a gross and wicked conspiracy to introduce Popery into the Church of England not only exists, but that the attempt has been, to a certain extent, successful—the golden calf having been set up in a thousand, or more, so-called Protestant churches. The only way to account for such conduct is by supposing, that these men are not only Roman Catholics, but also Jesuits. "If the Church," says St. Ignatius of Loyola, "shall have defined anything to be black, which to our eyes appears to be white, we ought in like manner to pronounce it to be black. We ought ever to hold it as a fixed principle, that what I see white I believe to be black, if *the hierarchical Church so define it.*" If, therefore, these men are commanded to call themselves Protestants

* "Inquisitorial System," by Morrissy, a Romish Priest, 1822. Part I., p. 20.

when they are really Papists, and to remain in the Church of England, although actually members of the Romish Church, they must do so. They spurn the laws of the Church of England, but they *dare not* disobey the orders of the Church of Rome in a single iota. They put themselves on a par with God, and then become the most abject slaves to a fallible man ! Shame on the intellect and the manhood of the nineteenth century. In addition to the Traitors that remain within the pale of the Church, hundreds, if not thousands, have been sent into the Church of Rome by the teaching of these Anglican schismatics. Signor Gavazzi, the ex-Romish priest, stated, in a lecture lately delivered at Chelsea, that "there was a clergyman in the Church of England at the present time, but a Papist in disguise, who had sent *eleven* curates to the Church of Rome in *one year* !" How is this reaction, this return of "the abomination of desolation," to be accounted for ? One writer has remarked, that Popery, or idolatry, is innate in the heart of man—a conclusion that may be received almost as a truism, for nearly all the punishments that befel the chosen people of God are to be ascribed to the sin of idolatry, and the adoption of the idolatrous forms of worship of the nations by whom they were surrounded. Still, we could hardly have been prepared to find, that a not inconsiderable number of the ministers of the Church of England should now be trying to extinguish the candle lighted by the bodies of our first blessed Reformers—Cranmer, Latimer, Ridley, &c.—at the stake. Vain effort ! they might as well try to put out the light of the sun ! Not less extraordinary is the fact that men, who have access to the Bible, and who have once sat in the glorious light of the liberty of the Gospel, should be attempting to bring back their flocks to the gross superstition and idolatry of the middle ages—that era of darkness and of ignorance. For the ministers of that day some excuse may be made ; the majority of them were not only more ignorant than the peasants of the present day, but the Bible was to them a sealed book ; as it is even now to all Roman Catholics, actually, although not professedly. They profess to allow of its circulation in *Protestant* countries simply because they are unable to prevent it ; but

thousands have been burnt alive for merely having a Bible in their possession, in purely Catholic countries, and before the advent of the glorious Reformation—the morning star of light and of civil and religious liberty ! Three Roman Catholic bishops gave the following advice to Pope Julius III. :—“Lastly, of all the advice we can give your Beatitude, we have reserved to the end the most important—that as little as possible of the Gospel (especially in the vulgar tongue) be read in all countries subject to your jurisdiction. That little which is usually read at Mass is sufficient, and beyond that no one whatever must be permitted to read. While men were contented with that little your interests prospered, but *when they read more* they began to decay. To sum up all, that Book is the one which, more than any other, has raised against us those whirlwinds and tempests whereby we were almost swept away ; and, in fact, if any one examines it diligently, and then confronts therewith the practices of our Church, he will perceive *great discordance*, and that our doctrine is utterly different from, and often even *contrary to it* ; which thing, if the people understand, they will not cease their clamour against us till all is divulged, and then we shall become an object of universal scorn and hatred ! Wherefore even these few pages must be put away, but with considerable wariness and caution, lest so doing should raise greater uproars and tumults.” (“The Record,” July 22, 1874.) The original of this important document may be seen in the Imp. Library, Paris, fol. B., No. 1,038, vol. 2, pp. 641—650 ; also in the British Museum, 7. c. 10, 11, Fasculus Rerum. Lond. 1698. Fol.

For the origin of this Anglican heresy we must look to the universities. Whether, as has been asserted, Jesuits have entered there is immaterial ; we have seen that one eminent professor at Oxford teaches the doctrine of Transubstantiation, while another, more eminent still, has long since joined the Church of Rome. With such examples before the students, we need not wonder at the result, more especially as theology would appear to occupy but a small portion of their time, that of the Bible still less. If, instead of teaching them the doctrines of Popery, they had been taught the doctrines of their own Church and the doc-

trines of Protestantism—of which the majority of students appear to be as ignorant as unlettered hinds—and if, instead of throwing Popish tracts broad cast among the students of these *Protestant* universities, they had been induced to study the works of our Reformers, the class of Ritualists would have been unknown. The warning of Cranmer would alone have been sufficient to have kept them in the right path : “If any man say unto you, lo ! here is Christ, or lo ! there, believe it not. We should not give credit to such teachers, as would persuade us to worship a piece of bread, to kneel to it, to creep to it, to follow it in procession, to lift up our hands to it, to offer to it, to *light candles to it, to shut it up in a chest* or box, to do all honour, more than we do to God, having always this pretence or excuse for our idolatry—Behold ! here is God.” (p. 38). Instead of trusting to Popish tracts—“The Garden of the Soul,” which is full of tares, and others—and to Romish tradition, which, like the Jewish, makes, as our Saviour said, the Scriptures of none effect, had these men opened their Bibles, and made the Word of God their guide, they would never have accepted the doctrine of the Real Presence ; nor would they have adopted all the Pagan ceremonies now common in these Ritualistic churches, inasmuch as they are all dependent on this one—on the notion of a sacrifice. Still less would they have pretended to be sacrificing priests, without having been inducted into the office either by God or man.*

When, therefore, these modern Levites—these Anglican heretics—presume to take upon themselves the office of the Christian High Priest, and when, instead of the body of some animal, they pretend to offer—oh ! blasphemy of blasphemies—the body of Jesus Christ as a sacrifice for the sins of the world, they commit a greater sin than that of Korah, Dathan, and Abiram, and must expect, there-

* In a Ritualistic publication is the following direction, or words to be uttered by the “celebrating priest” at the Communion Table:—“*I offer it . . . in propitiation of my sins, and for the sins of the whole world, for the salvation of the living, and the blissful repose of the dead.*” (“The Daily Sacrifice,” Masters, 1861.)

fore, to receive a greater punishment. These men only usurped the office of a human priest, but the Ritualistic Levites are usurping the office of the Son of the living God. Hence, as one of our blessed Reformers and martyrs (Cranmer) observed; "all such priests as pretend to be Christ's successors in making a sacrifice of Him are His most heinous and horrible adversaries." Instead of leading their flocks to the Throne of Grace, there to receive mercy and forgiveness—for what saith the Lord: "Come unto me all ye that are weary and heavy-laden, and I will give you rest"—they are taught to look to a wretched sinner, one who has need of pardon himself, and of more pardon than his flock, and to the false and wicked sacrifice that he pretends to offer, for the forgiveness of their sins, when both have been secured 1800 years ago by a real and all-sufficient sacrifice, not a spurious one. But "woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. xxiii. 13.) In addition to the sin of Korah, of Dathan, and of Abiram, these Anglican *heretics* have also incurred the punishment due to those who teach false doctrine. And what is this punishment? St. Paul has answered the question: "As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received let him be accursed." From this *anathema* Paul does not except even himself, for he uses, in the preceding verse, these emphatic words: "But though *we*, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." (Gal. ch. i. 8 & 9.) Even Roman Catholic writers admit, that the doctrine of Transubstantiation cannot be proved by a reference to Scripture, and that the only authority for its belief is that of the Church. Cardinal de Alliaco, Bishop of Cambray in 1396, and Chancellor of the University of Paris, wrote: "That manner, or meaning, which supposeth the substance of bread to remain still is possible, neither is it contrary to reason, nor to the authority of Scripture; nay, it is more easy and more reasonable to conceive, *if it would accord with the determination of the Church.*" (In 4 Sentent. q. 6, art. 1,

fol. 216.) Cardinal Cajetan, also, who wrote about twelve years before the Council of Trent, remarks: "That part which *the Gospel hath not expressed*—viz., the conversion of the bread into the body and blood of Christ—we have *received expressly from the Church*." And he adds: "Nothing in the text hinders that these words (this is my body) may as well be taken in a metaphysical sense, as those words of the Apostle, 'the rock was Christ.'" (v. 3, qr. 95, art. 1, p. 130, Venet. 1612.) The Jesuit Suarez, commenting on these opinions, says: "Those words of Christ, 'this is my body,' do not of themselves sufficiently prove Transubstantiation *without the authority of the Church*, and therefore, by the command of Pius V., that part of his [Cardinal Cajetan's] commentary is left out in the Roman edition of his works." (Tom. 3, disp. 46, p. 515, ed. 1619. See, also, Sir H. Lynd's *Via tuta*.) Fisher, also, the Roman Catholic Bishop of Rochester, and the great opponent of the Reformers, stated: "There are no words in St. Matthew's Gospel whereby it may be proved that, in the Mass, is made the very presence of the body and blood of Christ. . . . It *cannot* be proved by any Scripture." (Contra. capt. Babyl. C. 10, fol. 80.)

Suppressing our astonishment, our sorrow, and our pity for the moment, let us now inquire what the cause is of this apostasy and this rebellion. It is that which was the cause of the revolt of Lucifer, of his expulsion from heaven, and his banishment to a place we need not mention. It is pride, or the love of power; in other words, Priestcraft or Sacerdotalism!

This has been already shown by Bishop Ellicott, in language that we cannot do better than quote. "What," he asked, "is the soul-spring of all those developments which, under the forms of ceremonialism and veiled Romanism, are now threatening to carry us back into twilight and shadows, which the mysterious outburst of spiritual light and life that marked the era of the Reformation seemed finally to have dissipated? . . . I answer at once and unhesitatingly—the desire of power over the souls and spirits of men. This principle, that has wrought so much woe in this world, that has shown itself so often, and in so many and startling mani-

festations ; this principle, against which the Church of England successfully protested at the time of the Reformation, is now returned, and is showing itself in varied forms, all preparatory and prelusive to some fuller development. . . . Many a man into whose soul this subtle form of temptation has silently entered will undertake any amount of personal labour, will manifest almost any and every form of self-denial, if only at length power over souls may be secured and recognised. What matter a hard life, days of toil and nights of watching, if acknowledged power over the souls of others can at last be grasped, and the pale and worn minister can be verily regarded as the very closer and opener of the doors of heaven—the medium between the soul and its Saviour, the bringer down of his very Lord upon the table before which he is standing, and the holder of the soul secrets of the majority of those grouped around him ? Before such dread spiritual temptations, and such unperceived but really motive-springs of action, all mere outward details seem to fade away into insignificance.” (Sermon preached in Trinity Church, Clifton, Jan. 9, 1874.) “Spiritual tyranny,” says another writer, “is a reality in all ages, and among the adherents of all religious creeds. It makes its appeal to something that lies far deeper down in the human heart than a taste for birettas, red and green stoles, and candles burning upon the communion table in the bright daylight.” (“Sacerdotalism,” in *Quarterly Review*, Jan., 1874.) To show to what lengths this spirit will carry men, and how it makes them not only apostates, but also blasphemers of the Majesty on high, the following extract, taken from a German newspaper, and sent to the *Record* by an “Old Subscriber,” will suffice to show :—

“Pastor Kinzelmann, of Gestartz, in Allgau, has, in a sermon delivered to his congregation, given the most brilliant proofs of the height to which the impudence and blasphemy of pious hypocrisy and jesuitdom can rise. One sentence will suffice. ‘We clergy stand as high above governments, above emperors, kings, and princes, as the heaven above the earth. The kings and princes of this earth are as inferior to us priests as lead is to the most refined gold. Angels are far inferior to us priests ; for we can, in God’s stead, forgive sins, which neither angels nor archangels could ever do. We are above the mother

of God, because she has borne Christ only once, while we priests can produce and create Him daily. In short, we priests are, in some degree, *above God*; for He must be at our service at all times and in all places, and, at our command, at the consecration of the Mass, descend from heaven. God has certainly created the world with the words, 'Let there be,' but we priests create God Himself with three words. Therefore, in days when faith and Christianity still existed, the clergy was held in the highest honour; the people and even emperors and kings prostrated themselves to the earth before them, and kissed the ground on which they had set their foot; but now one dares to persecute the priest on the part of the Government, and creates laws which threaten the zealous priest loyal to his faith with imprisonment in a fortress.' "

It is not the Roman Catholic priests who alone usurp the attributes and prerogatives of God; the Brahmins are equally vain-glorious, presumptuous, and impious—thus affording another example of the intimate connection between Popery and Paganism. At the Anniversary Meeting of the British and Foreign Bible Society, held May 6, 1874, the Rev. Narayan Sheshadri, the converted Brahmin, remarked: "In my Ritualistic days—for we are the fathers of Ritualism—I used to repeat, or, rather, chant, a verse the meaning of which was, that this world is under subjection to God, but God Himself is under subjection to incantations or prayers, and that these incantations or prayers are under subjection to the Brahmins. Therefore, *the Brahmin is my God, says the great Creator*, according to the sacred Scriptures of the Hindoos." Can anything show more clearly than these facts, that Paganism, Romanism, and its first-born, Ritualism, are identical, the object of each being to substitute false gods for the true One, and to place man in the room of God! Ancient priestcraft, however, is not so injurious to the world as Christian priestcraft. As a recent writer has well observed: "Ancient priestcraft seized, corrupted, and blighted the body; modern priestcraft seizes upon the soul, and crushes it with a far more irresistible despotism. In each case the priest professes to stand between man and his Maker; but it is Christian priestcraft alone which presumes to stand between the love and penitence of the soul, and the infinite love and justice of God. . . . In each case the world is imposed upon by the positiveness of the assertions of those who claim to

stand between man and the invisible world. . . . It is nothing but an illustration of Dante's saying, '*L'audace, l'audace, toujours l'audace.*'" (Quarterly Review, Jan., 1874.) This is, no doubt, true as regards Ritualism, which has been advanced and established by sheer impudence and effrontery, and by abusing everything that is good and holy, and everybody that is opposed to its pretensions.

CONCLUDING REMARKS.

HAVING now demonstrated the existence of an audacious clerical rebellion in the bosom of the Church of England, it will be desirable to ascertain what means exist for its suppression. It might be concluded that none existed, for this Apostasy, which has crept, like a thief in the night, into the bosom of the Church, commenced about thirty years since, the power of the law and the power of the Bishops having hitherto failed to suppress and exterminate it. Although some of the practices adopted by these Anglican heretics have been pronounced illegal, in particular instances, the majority of those belonging to this class of rebels have refused to conform to the law, or to change the practices and the ceremonies thus condemned. Lord Oranmore stated, in the House of Lords, that 5,000 clergymen had signed a declaration to the effect that they would *not* obey the decision of the Court of Appeal in the Purchas case. The reasons assigned for this act of rebellion are curious. In a letter addressed to the Archbishop of Canterbury, by the Rev. A. D. Wagner, we find the following reasons assigned for disobeying, *on principle*, the judgments of the Judicial Committee of Her Majesty's Privy Council:—1st. "Because the Court in question was created without any Synodical assent, or consent, of the Church." 2nd. "Because the Court has, in some instances, based its decision upon *mistaken assertions* concerning well-known facts, and has interpreted the documents of the Church in a manner that is *non-natural, ridiculous*, and irreconcilable with the plain meaning of the English language." Here then are a set of audacious recalcitrant priests, who not only adopt illegal and new practices—which we might have inferred they did, in the first instance, from

sheer ignorance or from a feeling that they would not be interfered with—but who also declare, that they will not obey the decisions of a secular court, thus constituting themselves an *imperium in imperio*. We are thus furnished with another proof, that these anglican heretics are merely Papists, for these assertions are the assertions of the Church of Rome, which claims supremacy not only in spiritual, but in temporal, matters. It has been to meet these evils, that the Archbishop of Canterbury brought a Bill into the House of Lords, in order to give the Bishops more power, and to render the legal *procedure* cheaper and more expeditious.

This Bill, as is now well known, has excited the opposition of these schismatics, and produced the same protests against the interference of the secular power. At the last Annual Meeting of the Society, which is the representative body of the Ritualists, the following Resolutions were adopted: (a) "That this Meeting of the English Church Union, assembled for its annual commemoration, while fully admitting that ornaments, ritual, and ceremonial, *not* sustained by decisions of the Judicial Committee of the Privy Council, *are* commonly *in use*, solemnly repudiates the charge that such use involves disobedience to the law of the Church of England; and further wishes to express its deep sense of *the injustice of such imputations*." (b) "That this Meeting solemnly protests against any *Parliamentary legislation* on the subject of Ritual, apart from the previous *consent of the Church*, given after due deliberation in the Synods"—the Synods being here put for Convocation, which has been termed the Synod of the Archbishop of Canterbury. Here again is a body of men who, after stating that illegal practices are in use in the Church, assert, by a species of irony, that amounts almost to the grotesque, that to impute disobedience of the law to them is an injustice. That is precisely what some criminals say, when placed at the bar of public justice.

As regards their protest against Parliamentary legislation, we could understand that, if they were members of the Church of Rome, but we cannot understand it, as long as they remain within the pale of a Church, that was founded by Parliament, and is under its direct control, as, also, that of the Crown. As at present con-

stituted, Parliament is the representative and voice—and the sole legal voice—of the Church of England, not Convocation. The Clergy are merely the servants of the Church, appointed *by* the Church to minister *in* the Church, which is composed wholly and solely of the laity, to which the clergy belong in their individual, rather than in their clerical, capacity. “The visible Church of Christ is,” says the 19th Article of Religion, “a *Congregation of faithful men.*” Hear also what St. Paul says, in his 1st Epistle to the Corinthians : “Aquila and Priscilla salute you much in the Lord, with *the Church, that is in their house,*” the church being here put for brethren. (Ch. xvi. 19.) That Paul meant those brethren only that dwelt in the house, *not* the church that assembled there, will be evident if we turn to his Epistle to the Romans. Here, after sending his salutations to the same individuals, he adds, “Likewise greet the church that is in their house. Salute my well-beloved Epænetus ; greet Mary,” and some twenty other persons, who are all named. (Ch. xvi. 5—15.) As these persons were not included in the “church in the house,” Paul could not have meant the whole congregation by the term church. This is not a casual but a common expression with the Apostles. Thus Paul, writing to the Colossians, says, “Salute the brethren that are in Laodicea with Nymphas, and the church which is in his house ;” (ch. iv. 15) brethren being used in one instance and church in the other, thus showing that the two words are synonymous. This is not all. The Church, or the laity, when thus addressed, is put before the bishops and before the apostles even. It is stated, in the Acts of the Apostles : “And when they (*i.e.*, Paul and Barnabas) were come to Jerusalem, they were received of (or by) the church, and of (or by) the apostles and elders.” (Ch. xvi. 4.) In other instances, instead of church, the word saints is used. In the Epistle to the Philippians we find this : “Paul and Timotheus to all the saints that are in Philippi, *with* the bishops and deacons.” If we want to know who the saints are, we must turn to the 4th chapter of Philippians, 22nd verse, in which this expression occurs : “All the saints salute you, chiefly they that are of the household of Cæsar.” As none of the household of Cæsar were either apostles, bishops, or

deacons, we must consider the term saints as synonymous with church or brethren. This is shown more clearly in the last chapter of the 1st of Corinthians, in which the poor, or those that were receiving alms, are also called saints. It is thus clear that the laity compose the Church, and that the clergy—bishops, priests, and deacons—are, and ought to be, subordinate to them. The *spiritual* head of the Church is Christ, “for the husband is the head of the wife, even as Christ is the head of the Church; and He is the Saviour of the body.” (Eph. v. 23.) “So we being many are one body in Christ, and every one members one of another.” (Rom. xii. 5.) This is what is termed the Catholic, or Universal, Church of Christ, and is composed of all true Christians, no matter in what country they may live, to what local church they may belong, or by what name they may be called, whether Churchmen, Presbyterians, Lutherans, Nonconformists, or Dissenters. Thus Paul, while addressing the Corinthians, says: “Unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with *all that, in every place*, call upon the name of Jesus Christ our Lord.” Not only is Christ the head of the whole body, but of each member of the body. “I would have you know,” exclaims St. Paul, “that the head of *every man* is Christ.” (1 Cor. xi. 3.) Such being the case, there can be no Vicar of Christ, no hierarchy with delegated power, no intermediate link between us and our Spiritual Head. When, therefore, the Ritualists assume, or pretend to assume, an independent spiritual power, they become rebels alike to Christ and to the Church. There must of course be a temporal power to govern the Church in temporal concerns; and this power has been exercised, sometimes by the laity, sometimes by those to whom they delegated their authority, and sometimes, as in our own Church, by the civil government—the king and Parliament. But it is not for the clergy, the servants of the Church, to exercise this power. They are only Levites, and cannot take upon themselves the office or the authority of Moses. So far from Convocation being the representative of the Church, it is not even the repre-

sentative of the clergy.* It is unfortunate, therefore, that "Letters of Business" should have been issued, for the assembling of Convocation, at such a juncture, more especially after the failure of the Bishop of London's Bill, to provide for the Revision and Amendment of the Rubrics. Great objections were made to this proposal; nevertheless, it would appear, that Convocation, assembled ostensibly to consider and report on the Fourth Report of the Royal Ritual Commission, is about to enter on this difficult and slippery path. As the *Spectator* has truly observed, in reference to the Bishop of London's Bill: "It would be a most disastrous thing to lend genuine initiative authority to a body, not only *not* the most competent to judge, and the most truly representative of the people's interest in judging, but in some respects, at least, absolutely in open conflict with those with whom the initiative ought to be." . . . "What would be said of giving the initiative, in the case of educational codes, to an authority representative only of the interests of the schoolmasters, not of the schools or the parents? Yet that is the precise analogue of what is proposed in this case. The national clergy are in no sense representative of the feelings of their people on these subjects. They are freeholders, whom the people cannot, in any way, disturb, and over whom they have very little influence—so much so that one of the order expressed only a fortnight ago, in these columns, his feeling that he should be 'degraded, disgraced, humiliated in his whole being,' by any law compelling him to attend to their wishes, and this too even in matters which he regarded as utterly trivial." The writer then adds: "We have always maintained, that, in the Rubrics of the Church, the worshippers are even more interested than the officiating minister, because the Rubrics determine the character of the devotions of the whole congregation; and

* The Upper House of Convocation is composed of the Archbishops and the Bishops. The Lower House is thus constituted: Official members, 82 (Deans, Archdeacons, &c.); representative members, 67 (Cathedral Chapters, 25, Parochial Clergy, 42). In the Diocese of Ely, there are only two representatives for 553 parishes. ("The Guardian," July 1, 1874.)

because the minister, who goes through them, is the representative, in all he does, of all his people." (*Spectator*, June 27, 1874.)

In addition to these reasons, some of the most prominent of the men, whose lawlessness the Archbishop's Bill is intended to repress, are actually members of Convocation ; so that those guilty of breaking the law are coolly proposing to revise and amend, as it is termed, those Rubrics, some of which, if retained, may be the cause of their condemnation. To allow such a body of men to revise the Rubrics, is very much like asking a Trades Union to amend the laws relating to masters and servants. Such a course can only have one result : a proposal to give greater liberty to the servants, and to impose greater restraint on the masters. That such will be the case, with the recommendations of Convocation, we may presume from what occurred at the preliminary meeting in July last. On this occasion, the Bishop of Lichfield moved a Resolution which, after some prefatory remarks, contained the following :—"And whereas a large number of the clergy, and of the *faithful* laity, of the Church of England, are of opinion that the use of distinctive dress, in ministering the Holy Communion of the Body and Blood of Christ, would tend to reverence and edification : And whereas it would tend to peace that the desire of the clergy and laity should be granted : Resolved—That it is desirable, that the use of distinctive dress be permitted in ministering the Holy Communion, but only at such places and upon such conditions as shall be hereafter approved by lawful authority." It was stated, in support of this Resolution, that 4,000 clergymen had signed a document in favour of a distinctive Eucharistic vestment. But, as the Bishop of London observed, there were 22,000 clergymen in the Church of England, the remainder of whom, or four-fifths, would have to be considered, as also the great body of the laity, who would have to determine the matter if it came before Parliament. And he then added : "They might recommend, as had been suggested by the Bishop of Lincoln, that the vestments, permissible for the Holy Communion henceforth, should be those laid down in the first Prayer-book of Edward VI. They might take the vestments prescribed in the canon, and, if they pleased, extend the use of the

cope to parish churches, instead of confining it strictly to cathedrals. The only other course was, that they should devise some vestment of their own, a course which he hardly conceived of the Convocation of Canterbury taking, for it was not the business of a body of reverend and grave divines to act the part of ecclesiastical tailors, and devise vestments, however proper such vestments might be. That suggestion might be dismissed altogether. The result of adopting the first course would be to legalize vestments at present pronounced to be illegal. Was it not a fact, that for 300 years the Church of England had not used any such vestments as were now sought, except the cope in the Cathedrals, which came under a totally different category? He spoke now specially of the chasuble and vestments enumerated in the rubric of the first Prayer-book of Edward VI." . . . "There had been a line of demarcation between the cope and vestments. The cope had always been used in cathedrals, while vestments had not. The cope had been used at coronations, and vestments not. The reason of this, they were told, was that the cope was never held to have any doctrinal significance, while the other vestments were said to have such significance." The Bishop of Oxford said, "he did not attach any significance to the vestments as symbolic of doctrine." And the Bishop of Lincoln added: "Would your Grace be satisfied with this as a rider? It is distinctly understood, nothing is symbolised by such Eucharistic vestments as is in any way at variance with the doctrines of the Church of England, as contained in the order of the Holy Communion in the Book of Common Prayer." To this the Bishop of London replied: "It was quite true the Bishop of Oxford might attach no value to the vestments, but there were a certain number of clergymen who did attach value to them, on the ground that they symbolised a certain doctrine of the Eucharist. The very fact that these vestments were valued by one party as symbolic of a certain doctrine, made them feared and detested by the other, for the very reason that they were supposed to symbolise and teach a doctrine which they did not accept. On the whole, he thought it would be much easier not to adopt the Resolution brought forward by the Bishop of Lichfield." The Archbishop of

Canterbury having remarked, "It is now proposed to alter the custom of the Church of England, which prevailed for 300 years, and no particular reason has been adduced for it, except that certain persons want it," the Resolution was abandoned, and the whole matter referred to a select Committee. What the Committee may recommend remains to be ascertained; but what the laity, or, at least, all true Churchmen and all true Protestants, will conclude on the subject can be easily known. They will conclude, that the introduction of vestments, or any other robe than the surplice and the black gown, is indicative of the introduction of Popery into the Reformed Church of England. Vestments are merely symbolic of a sacrificing Priest, and, as such, of the sacrifice of the Mass, there being no other pretended sacrifice in the Christian Church. Vestments and robes, as has been before shown, were not used by the ministers of God in the Primitive Church; they were contented to wear the same garments in the House of God as in their own houses. It was not until Paganism was introduced into the Christian Church, and the communion turned into a sacrifice, that sacrificial robes were adopted. No doubt, therefore, can exist respecting their connection, or of the object of the Ritualistic party in urging the adoption of vestments during the Communion Service. Listen to the words of the Ritualistic author of *The Church and the World*:—"It may be argued, that good and vigorous preaching will fill the cravings of the imagination, and make the employment of material stimuli superfluous, if not mischievous. But good preaching is among the rarest of good things, much rarer in proportion even than good acting, because it requires a wider range of physical and mental gifts. If very good actors were common, the adventitious aid of scenery and properties would be comparatively unimportant. . . . But as the great majority of actors are mere sticks, and even the chief stars are not always shining their best, managers have been constantly compelled to make gorgeous spectacle their main attraction, and a splendid transformation scene, or a telling stage procession, will draw crowds night after night, even in the absence of any theatrical celebrity. Hence a lesson may be learnt by all who are not too proud to learn from the stage.

For it is an axiom in liturgiology, that no public worship is really deserving of its name unless it be histrionic." . . . "Anglicans are reproached by Protestants with their resemblance to Romans ; they say a stranger entering a church where Ritual is carefully attended to might easily mistake it for a Roman service. Of course he might ; the whole purpose of the great revival has been to eliminate the dreary Protestantism of the Hanoverian period and restore the glory of Catholic worship. . . . Impossible to preserve the (Roman) Catholic faith except by (Roman) Catholic Ritual." Such being the object of these Ritualistic Papists in urging the employment of sacrificial vestments, it will be an imperative duty of the laity, or their representative, Parliament, not only to prevent the introduction of these robes, but, at the same time, to do away with every rag of Popery—such as copes, &c.—that may yet remain in the Protestant Church of England. Having banished the harlot, and her idolatry, we must take care that she does not leave even a robe behind her.

As may be remembered, the Bishop of Peterborough proposed, that a clause should be added to the Archbishop's Bill, exempting those who adopted certain practices from prosecution, it being considered that their legality or illegality had not been definitely settled. Among these was, what is termed, the position of the Celebrant at the Communion-table ; or, whether he should stand at the north or the west side of the table. Referring to this clause, Lord Cairns remarked : "As I understand, the Right Rev. Prelate proposes that, in ecclesiastical litigation, there shall be what I may term—to use an illustrative expression—a neutralization of a certain area of arguable ground." So far from rendering the ground occupied by these two parties a "neutral area," it has proved a regular battle-field, as was to have been expected ; the position of the two hostile camps being marked by two different flags ; on the one is inscribed "for Christ," and on the other, "for Baal." This will be evident as we proceed.

As is well known, the Roman Catholic priest always stands in front of the altar, with his back to the people, during the celebration of the Mass, simply because he believes that Christ is

present in the Host. The Ritualists have adopted the same position, alleging as a reason, that it is in conformity with the directions contained in the Prayer-book. In the directions given before the Prayer of Consecration, we find these words :—"When the priest, standing *before* the Table, hath so ordered the bread and wine, that he may, with the more readiness and decency, break the bread before the people, etc., etc." Now the Ritualists pretend that the expression *before* the Table means in front, although the term is equally applicable whether the minister stands at the side, or at the front, of the Table. We also observe, that the minister is to break the bread *before the people*, but this would be impossible if he turned his back on them. Nor is it necessary, that the Minister should stand before the table when he orders the bread and wine ; and at the side, when he breaks it. The act, like the expression, is a single one: he is to stand (*i.e.*, still) while he orders the bread, and while he breaks it. More than this, it is stated, in the Order for the Administration of the Lord's Supper, "The Table, at the Communion time, having a fair white linen cloth upon it, shall stand in the *body* of the church, or in the chancel, where Morning and Evening Prayer are appointed to be said." If, therefore, the Table stood in *the body of the church*, which it ought undoubtedly to do, for morning and evening service are rarely performed in the chancel, there would actually be *no front* to it, but only four sides, so that when the priest stood before the Table he would necessarily be at the side. But all doubt will be done away with, if we turn to the directions given at the commencement of the Communion Service. It is there said ; "The priest, standing at the *north side* of the Table, shall say the Lord's Prayer, etc., etc." If, therefore, the minister is to stand at the north side of the Table at the commencement of the service, that must be his place most assuredly until its termination, unless specific directions be given to the contrary. But no such directions have been given, while such a position is directly contrary to the spirit, the doctrine, and the custom of the Church of England for the last 300 years. At the commencement of the Reformation in 1549, although the order

for the service speaks of "Christ's one oblation" being a full, perfect, and sufficient sacrifice, etc., thus showing that no other sacrifice is necessary, it nevertheless adds : the priest "standing humbly afore the middes of the altar," thus implying that the altars had not then been removed ; or, else, that our Reformers employed a phrase to which they had been accustomed before they shook off the trammels of Popery. But in 1552, when the altars had been removed and tables placed in their room, the order at the Prayer of Consecration runs thus :—The minister standing at the *north side of the Table*, etc., etc., thus plainly indicating the doctrine of the Reformers, that there is no sacrificial offering during the celebration of the Holy Communion. Thus matters remained until 1661, when the expression was changed to that now in use, viz : "standing *before* the Table." As, however, the custom for the previous century had been for the minister to stand at the north side of the Table, we may conclude, that a change of expression did not indicate a change of position. This conclusion is confirmed by the fact, that the ministers of the Church of England have invariably stood at the north side of the Table from that day to the present ; with the exception of those Ritualistic heretics who have substituted an Altar for the Table, and who wish to substitute the Sacrifice of the Mass for the Supper of our Lord. That they take the eastward position, for the same reason as the Papists, admits of no doubt. In a work entitled, "The Ritual Reason Why," by Mr. Charles Walker, and written in the form of Question and Answer, we find the following :—"Why is the Priest to say it, (the Prayer of Consecration) standing *before* the altar ? Because this is the position of a sacrificing Priest." Dr. Pusey, also, is reported, by the "Church Review," to have said :—"The standing before the altar means the primitive (*alias*, the mediæval) doctrine of the *eucharistic sacrifice*, and the bowing after the Sarum use, at the consecration, means eucharistic adoration !" And the Rev. H. L. Baker, of Longstock Vicarage, Hants, stated, in a letter to the *Guardian*, (June 17, 1874), "Bishop Alford holds the eastward position to be 'a contingent ceremony' or symbol of the *Eucharistic Presence and Sacrifice* ; it is chiefly on

this ground that we prize, and are resolved to maintain, it." This is shown very clearly by the acts of these wise men of the East ! At the opening of the ultra-Ritualistic Church of St. Alban's, Manchester, in July last, "the Communion-table," observes the *Manchester Courier*, "was richly adorned. On it stood a large brass cross, jewelled, two huge candles, two stands of clustered candles, and several bouquets of choice flowers.....Whilst a hymn was being sung, the Dean took up his position on the steps *in front* of the Communion-table at the north end, and afterwards knelt immediately in front of the table, but still at the north end. A member of the choir officiated as assistant, kneeling on the steps while the Dean knelt, and standing at the south side during the reading of the Commandments. The Dean read both the Epistle and Gospel for the day ; the former from the *south front* of the Communion-table, and the latter from the *north front*, the assistant taking up a reverse position on the steps on each change. The Dean turned towards the cross and bowed in passing. During the singing of the Belief, the Dean advanced to the centre of the table and bowed lowly. Then he knelt before the cross, and when the words 'I look for the resurrection of the dead' were sung, the curate in charge and the choir again crossed themselves. The sermon having been preached by the Dean, the administration of the Holy Communion was then proceeded with. During the greater part of the service the Dean either knelt or stood with his back to the congregation, but turned to the people while he broke the bread. A golden chalice was used, and the Rev. W. H. Harris, in passing the wine to the communicants, made the sign of the cross with the chalice."

With these facts before us, it will appear singular, that a Bishop of the Church should have thought for a moment of legalizing a position that is indicative of the Sacrifice of the Mass, more particularly as such a position has been pronounced by the Judicial Committee of the Privy Council, in the case of *Hibbert v. Purchas*, to be illegal. Fortunately, the clause was subsequently withdrawn, but the question has not been abandoned ; it is still warmly discussed by the Ritualistic Schismatics, and has also been introduced

into Convocation. In a declaration inserted in the "Guardian," and signed by a certain number of Bishops and *Priests*, it is remarked :—"We desire to submit that it is expedient, in order to allay existing dissensions, that a Canon should be enacted, or other steps taken, to protect clergymen from interference, in respect of the position which they may conscientiously feel it their duty to take at the Holy Table during the Communion Service ; and that some liberty may likewise be conceded for the adoption of a distinctive Eucharistic dress, etc., etc." At the preliminary meeting of Convocation, in July last, Dr. Vogan, in the Lower House, moved a Resolution, as an instruction to the Committee on Rubrics, which contained, among other matters, the following :—"When the *Priest* hath ordered the bread and wine for consecration, he, standing *before* the Table, *or*, at the North *end* or *side* thereof, so as to break the bread and take the cup into his hands, in the sight of the people, etc., etc." This means, that he is to be allowed to do exactly what he pleases ; adopt the custom of the Church of Rome, or that of the Reformed and Protestant Church of England. Here then we have the "neutral area" again, in which the wolf and the lamb are to lie down together, and in which the harlot of Babylon and the chaste bride of Christ are to be forced to dwell together in the same house—and that house the House of God. "Woe be to us," says the Dean of Carlisle, "if either rubrics or services are to be ignored, or qualified, or neutralized, so that truth and error, light and darkness, Protestantism and Popery, the Bible and Tradition, may dwell together in unity, in a Church whose only claim to be National and Established is her fidelity to the great Protestant truths which called her into existence...I am inclined to say with Jehu, 'What peace, so long as thy spiritual whoredoms are so many.'"^{*} What steps Convocation may take, at their next and approaching meeting, we know not. Judging from the past history of this clerical Union, we may conclude, that all the recommendations will be in favour of the Ritualistic rebels.[†] It is only they, in fact, that ask

^{*} "Record," July 1, 1874.

[†] Mr. Froude states, "The work of the Reformation in England was not

for any alteration or revision of the rubrics ; the Low Church. and the Broad Church, parties are both content with the present law and ready to obey it. The demands of the former, however, are not for a revision, but for the total repeal, of the rubrics, and the substitution of the ceremonies and the worship of the Church of Rome. Referring to the meeting of Convocation, a Ritualistic journal remarked :—"Nevertheless, the House is not left entirely without guides. Two blazing beacons light up shoals and breakers, and hang out two signal examples of 'How not to do it,' in the Report of the Ritual Commissioners, and the debates of the Irish Synod....Finally, we may remind Convocation of one primary truth, that it has *no* moral or canonical *right* to condemn and prohibit anything allowed or enjoined by the common consent of Catholic (Roman) Christendom, nor to permit or connive at anything forbidden by the same authority. It has *no choice*, therefore, but to pronounce in favour of vestments, lights, incense, mixed chalice, eastward position, non-communicating worship, reservation and elevation of the Sacrament ; it has equally no choice but to *prohibit Evening Communions*, and railful administrations." * Could impudence and egotism go farther than this ?

Such, then, is the position of the Church of England at the present moment. The laity, with the Archbishops and some of the Bishops, trying to devise the best means of putting down an audacious and well-organized rebellion ; while the conspirators themselves are resorting to every kind of subterfuge, and to Jesuitical arguments and sophistry, in order to obtain an alteration of the laws by which they might be tried and condemned. What, then, is the course that ought to be adopted under these circumstances ? The proper course will be to wait and see the result of the working of the Archbishop's Bill, without making any alteration in the rubrics, unless it be some of those recommended by the Ritual Commission. When people attempt to pull out a

to be accomplished in any one of its pious details by the official clergy, it was to be done by volunteers from the ranks, and forced upon the Church by the secular arm."—Vol. III.

* "The Church Times," June 26, 1874.

brick from the foundation of a house, they know not how many more may fall down, or whether the house itself may not topple over on their heads. The Church of England has stood for 300 years, and has resisted all the attacks of her enemies, and she will stand for 300, or 3,000 more, if the law be administered with impartiality and firmness. As to the cry now raised for Toleration, that is only a cloak for rebellion.

The Rev. E. H. Plumtree adduces other reasons :—"The rubrics, which are to be enforced by a more summary process, are many of them obsolete, ambiguous, the offspring of a period that we have outgrown (having now become heretics, Papists, and conspirators), and, therefore, no longer applicable."* But what says the highest legal authority of the day—Lord Selborne :—"It is said, that some parts of the law in question are uncertain and others obsolete, and that the law ought to be revised and altered before it is enforced. But there never has been, and probably never will be, any considerable body of law in which there are not some things uncertain and some obsolete. This, however, creates no real practical difficulty in the administration of the law. What is really obsolete is not enforced, and what is uncertain becomes certain, when it is authoritatively interpreted."† That is sense and logic. Now for a little nonsense, sophistry, and Jesuitism. The writer before quoted, Mr. Plumtree, also tells us :—"They (*i.e.*, the rubrics) represent the idea that a rigid uniformity in worship is at once possible and desirable. What is wanted is a revision of the rubrics, based on the opposite assumption" (*i.e.*, on the want of uniformity). Why not tell us at once that a rigid uniformity in the revolution of the heavenly spheres is impossible ; that they must be allowed to start off at a tangent, and cut capers in the celestial hemisphere as the Ritualists do in the terrestrial one ? That would not be more nonsensical than to affirm that a Church established by law cannot observe uniformity in its worship and in its doctrines. To maintain the contrary is merely the cant of Jesuitism, and an apology for lawlessness.

One course only remains. This is to leave the good ship—

* Letter in the "Times," June 4, 1874.

† Id., June 19, 1874.

commonly called the Church of England—alone, and content ourselves with throwing the mutineers—those who are attempting to sink her by boring holes in her side—overboard. To suppose that they will repent of their crimes, and become obedient to the law, is altogether chimerical. As they have not the honesty to go out of the Church, and join that communion where their heart and affections, if not their allegiance, are, they must be driven out; the probability being that they will never leave voluntarily as long as they can suck the blood, and live at the expense, of the body that they are trying to destroy. One reason why some of these men do not fly, like the dove to the ark, into the bosom of the Romish Church, may be ascribed to the fact, that they have *chains* round their legs. Referring to the probability of the passing of the Archbishop's Bill, and of the law being enforced hereafter, one writer exclaims:—"What are the Ritualists to do?" What, indeed, poor, dear, innocent, holy, and persecuted men, liable to be sent into the Inquisition—by Cæsar, not by the Pope—to be tortured on the rack, and then, when they can bear no more torture, to be burnt at the stake! Oh! Cæsar, Cæsar, what sins you will have to answer for! But to proceed. The writer then adds:—"Ah, now they will, no doubt, regret that for the most part they are not free from the *encumbrances of wives and children*."* So the cat is out of the bag. Some of these men would enter the Church of Rome if they could be ordained; but that cannot be with these *encumbrances* on their back. What a pity that these clerical benedicts cannot get rid of these *horrid* burdens, so as to enjoy all the *liberty* of a celibate priesthood! Perhaps the Pope, who can give a dispensation from all other vows, will be able to absolve them from their matrimonial, as well as their ordination, vows. *Nous verrons*. And yet these are the men that well-bred, educated ladies follow and worship as Gods or demi-Gods! Shame on the womanhood of England! Future generations will ask, could such things be in the middle of the nineteenth century?

There are other reasons scarcely less creditable. One is that

* "The Church Review," June 20, 1874. Google

they may be better enabled to make converts, by indoctrinating their flock with their own ideas, insidiously, and by degrees. If they went to the shop over the way, few of their flocks would follow. This has been emphatically pointed out by Dr. Manning, who remarks :—"The multitude worshipping in churches, *which might almost be mistaken for ours*, is very great. They use *our devotion*, our books, our pictures of piety, and thousands, *who would not for the world set foot inside a Romish church*, read photographic descriptions of high masses, and requiems, and consecrations, and processions, and canonizations—*the air is full of it.*"* Not only have Popish ceremonies, ritual and doctrine been introduced into the Church of England, but an attempt is being made to show, that this Church is still connected by means of these ceremonies with the Church of Rome. At the Annual Meeting of the English Church Union, held June 16, 1874, Canon Liddell moved a Resolution, which contained, among others, the following words : "It (the Church of England) cannot, on the face of her resolve—as shown by the retention of the rubric on Ornaments, at the revision of 1662—to maintain in principle, even with respect to externals, her own historical *continuity* with the pre-Reformation Church of England, adopt the Purchas Judgment, as the law of the land." For Church, we should read clergy—the Ritualistic clergy—who alone attempt to prove this continuity between the two Churches, and who, for this reason, reject the Purchas Judgment. This Judgment, as previously shown, the Ritualistic rebels refuse to obey and to conform to, under the plea that the decision is an unsound one. Were that the case, this would be no excuse for their lawlessness, as they, like all other classes of Her Majesty's subjects, are bound to obey the law, whether it be just or unjust, sound or unsound. But no doubt can exist respecting the soundness of that Judgment. This will be apparent by referring to the Ornaments Rubric, the cause of the contention, Mr. Purchas having been condemned for wearing vestments instead of the surplice.

In the rubric before the order for morning prayer, it is appointed,

* Essays on Religion.

"That such ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England, by the authority of Parliament, in the *second* year of the reign of King Edward the Sixth."

The words of the old rubric are these, "In the saying and singing of matins and even-song, baptizing and burying, the minister in parish churches and chapels shall use a surplice. And in all cathedral churches and colleges, the archdeacons, deans, provosts, masters, prebendaries and fellows, being graduates, may use in the choir, besides their surplices, such hoods as pertain to their several degrees, which they have taken in any university within this realm. But in all other places, every minister shall be at liberty to use any surplice or no. It is also seemly that graduates, when they do preach, shall use such hoods as pertain to their several degrees." This is all that concerns private ministers in that rubric: the rest belongs to the bishops only. It is as follows: "They shall have upon them, in time of their ministration, besides their rochet, a surplice or alb, and a cope or vestment, and also their pastoral staff in their hand, or else borne or holden by their chaplain."

Next let us hear the 58th canon: "Every minister, saying the public prayers, or ministering the sacraments, or other rites of the Church, shall wear a decent and comely surplice. And such ministers as are graduates shall wear upon their surplices at such times, such hoods as, by the orders of the universities, are agreeable to their degrees." *

By the rubrick contained in the Prayer-book, published the *first* year of the reign of Edward, which was a transition period, when the Church was just emerging from Popery, Eucharistic vestments were allowed, or, rather, continued. Had they been retained, it might have been said, that there was a continuity between the post and the pre-Reformation period: but the subsequent rubric cuts this link, as well as all others, that bound the two Churches together.

A somewhat similar argument has been employed in the follow-

* Bingham's Works, vol. ix., ch. 7.

ing Petition to the Convocation of Canterbury presented in the Upper House by the Bishop of Lincoln, and in the Lower House by Archdeacon Denison :—

“ We, the undersigned clergy of the Church of England, the Catholic Church of Christ in this land, earnestly desirous of ministering in all loyalty according to her principles and rules, beg leave respectfully to represent to you [your Right Rev. or Rev. House] that recent decisions of the Judicial Committee of the Privy Council, which we cannot regard as a final exposition of the law touching ceremonial, ornaments, and ritual, especially in reference to the administration of the Holy Communion, have, as we believe, ignored the relation which has ever existed between the Church of England and the Primitive and Catholic Church, and have thus placed both clergy and laity in serious difficulties, as to practices which the Church of England commands or permits, but which the decisions to which we refer condemn as unlawful, and visit the use of them with heavy penalties.” *

And it is added in a note,—

“ The eucharistic vestments, and even our ordinary ones through them, are a link of a marvellously interesting kind between us and antiquity, even apostolic antiquity ; and between us and the whole Christian world. Nay, our vestments, like our services, connect us with the old Mosaic ordinances.”—Freeman’s “ Rites and Ritual,” p. 70.

By Catholic must be understood Roman Catholic, for if these Petitioners only referred to the Primitive Church, there would be no cause for discussion, it being certain that vestments, ritual, &c., were not in use in the Christian Church up to the time of Constantine. Now this is the mistake that is constantly made by the Ritualists, that of confounding the primitive and catholic, with the mediæval, or Roman Catholic Church—the one being as distinct from the other as the Church of England is from the Church of the Pope. That these Petitioners—among whom are the names of well-known Ritualists, such as Messrs. Compton, Littledale,

* The “ Declaration against rigid Uniformity ” before referred to, and issued from the Deanery of St. Paul’s, was signed by 4 Bishops, 3 Deans, 5 Archdeacons, and about 900 of the clergy.† Among the names appended to it are those of *nearly half* the members of a Committee appointed by the Southern House of Convocation to consider the matter !! Can anything be more farcical than this ?

† Inserted in the “ Guardian,” June 3, 1874.

Mackonochie, Lee, Bennett, &c., &c.—meant the Papal Church may be concluded from an extract that they give from the Work of Peter Heylin, who says :—

“It is a good and certain rule, that all such rites as had been practised by the Church of Rome, and not abolished nor disclaimed by any doctrine, law, or canon of the first Reformers, were to continue in the same state in which they found them.”—(“Life of Laud,” p. 17.)

According to this rule, Mohammedanism, Buddhism, or any other *ism* might be introduced into the Church of England. The only logical rule is, to infer, that what is not specified is prohibited. We have another guide, however, for the object of our Reformers, as declared by the statute 1 Edwd. 6, c. 1, s. 7, was to return to the doctrine and usages of the Primitive Church ; while the departure of the Church of Rome from what is primitive and catholic was the reason assigned for the Reformation. As, however, there are so many ministers of the Church of England, who are now anxious to re-connect the chain that was then broken, it may be as well to inquire what the condition was of that Church from which we separated, at the time of the Reformation.

Myconius, a monk, and, subsequently, a companion of Luther, thus describes the state of the Church at that time :—“The suffering and the merits of Christ were treated as a vain history, or like the fables of Homer. In his place figured, as intercessors, first the Virgin Mary, similar to the Diana of the Pagans ; and then, the saints, the number of whom the Popes augmented continually. These Intercessors did not grant the prayers of their suppliants, unless at the instance of the Orders founded by them. For this, it was necessary to do, not what God commanded in His Word, but a great number of works, invented by the Monks and by the Priests, which brought them plenty of money. Bones, arms and legs, were preserved in boxes of silver and of gold ; they were given to be kissed, during the mass, and that also brought them a great profit.”* At all Saints’ Church, Wittenberg, they showed a piece of the Ark of Noah, and of the Cradle of our Saviour, and 19,000 other relics of more or less value. At

* Hist. de la Réform ; et Seckendorf. Hist. du Lutheranisme.

Schaffhausen, *the breath of St. Joseph*, which Nicodemus had preserved in a *glone*, was exhibited, or pretended to be. In Wurtemberg, a vendor of indulgences was met with selling his wares, his head ornamented with a large feather, drawn from *the wing of the Archangel, Michel*.*

The ignorance of the clergy was on a par with these superstitions. "The New Testament" said a monk, "is a work full of serpents and thorns." Linacer, a learned and celebrated ecclesiastic, had never read the New Testament.† "Pretended Priests of the Church of Jesus Christ," remarks M. D'Aubigné, "translated the writings of holy men, inspired by the Spirit of God, in the style of Virgil and of Homer, in order to render the words agreeable to the ears of *la bonne société*." Cardinal Bembo instead of the *Holy Ghost*, wrote the *breath of the celestial Zephyr* : and, instead of *Christ the Son of God*, he said, *Minerva springing from the head of Jupiter* ! Having, one day, found Ladolet occupied in translating the Epistle to the Hebrews ; he exclaimed : "Leave these childish things, such nonsense (*ineptie*) is not worthy of a grave man."‡ If such was the state of religion at this time, we cannot wonder at the moral corruption that prevailed among all classes. "The priests," continues M. D'Aubigné, "were the first to feel the influence of this corruption. In trying to elevate themselves, they had fallen down. They wished to rob God of a ray of His glory, and to place it in their bosom ; but their attempts had been fruitless, and they only concealed a leaven of corruption, derived from the powers of evil. The annals of the time swarm with scandals. In many places they preferred to see a priest keep a mistress, in order that married women might be secure against their seductions." "All the priests," said one historian, Infessura, "had mistresses, and all the convents of the capital (Rome) were only houses of ill-fame." The places where the priests resided were often the haunts of infamy. Adrien at Bruges, and the Abbot Trinkler at Cappel, imitated the manners

* Muller's Reliquien, vol. 3, p. 253.

† Id.

‡ Histoire de la Réformation, vol. 1, p. 73.

of the East: they also had their harems.* In many places, the Priest paid the Bishop a certain tax for the concubine with whom he lived, and for each child that he had by her. A German Bishop, who was present at a feast, said publicly, that, in *one year*, 11,000 priests presented themselves to him for this object.† “If we ascend in the hierarchal scale,” adds M. D’Aubigné, “the corruption was not less. Cardinal Borgia after having lived with a Roman lady, carried on an incestuous intercourse with her daughter, by whom he had five children. On the death of Innocent III., Borgia was elected Pope, under the title of Alexander VI. The day of his coronation he made his son Cæsar, a young man of ferocious manners and dissolute habits, Archbishop of Valencia and Bishop of Pampeluna.‡ He then celebrated the marriage of his daughter, Lucretia, by festal parties, at which his mistress, Julia Bella, was present, and which were enlivened by plays and immodest songs.” “When a man abandons himself to evil powers, the more he pretends to rise to God, the deeper he plunges into the depths of hell. The impure *fêtes* that the Pope, his son Cæsar, and his daughter Lucretia, gave in the pontifical palace cannot be described, and cannot be thought of without horror.” The end of this licentious Pope was an apt commentary on his previous life. “Having prepared some poison, for a rich cardinal, in a small box of sweetmeats, which were to be served after a sumptuous repast, the cardinal, forewarned, gained over the *maitre d’hôtel*; the poisoned box was placed before Alexander: he eat the sweetmeats and died !.....Such was the man

* Hottinger, Hist. Eccl. ix. p. 305. † Erasmi Epir. Tom. 9, p. 401.

‡ Instead of going to his See and looking after his flock, this young, ferocious Archbishop remained in Rome, committing the worst of crimes. He caused his eldest brother, to whom Alexander had just given an Italian duchy, to be assassinated; as, also, his brother-in-law, before his own eyes; while he himself stabbed a chamberlain of the palace—Peroto—in the arms of the Pope, to whom he had fled for protection, the blood of the victim being spurted into the face of his protector. “*Adeo il sangue li saltò in la faza del Papa.*” *

* M. S. de Capello, Ambassadeur à Rome en 1550. Quoted by Ranke.

* Loc. cit., Vol. 1, p.p. 65—71.

who occupied the pontifical chair at the commencement of the century in which the Reformation broke out. Thus the clergy had lowered both religion and themselves. A powerful voice also was able to exclaim (it is Luther who speaks), ‘An ecclesiastical state (or government) is opposed to God and to His glory.’” This, then, is the Church to which Canon Liddon and others are anxious to unite the reformed Church of England by a chain, the links of which are composed of sacrificial vestments and Romish ritual. Were it not a matter of fact, as well as of history, we should have inferred that a Church, the very object of which was, at its foundation, the *reformation of religion*, could not have remained united, intentionally, to such a corrupt and gangrenous body—gangrenous to its very core. The moral state of that body, it is true, is very different now to what it was then; but to what cause is the variation to be ascribed? Not to any vital principle inherent in itself, but to external causes—to the vivifying influence of the Reformation, which has shed its salutary rays even on its bitterest enemy. For instance, the Bible, the possession of which, formerly, was a warrant of death, is now, professedly, although not actually, allowed. Formerly, the Saint-days were the *holy* days, Sunday a *holiday*; but now, Sunday is beginning to be kept, even in purely Catholic countries, with some regard to sanctity and holiness. The morals of the clergy have also been greatly improved, although history tells us that a celibate clergy never will, and never can, lead a pure and holy life. Such a state is directly opposed to the ordinance of God, who said to man, increase and multiply and replenish the earth; as, also, to the doctrine of our Lord, who, when the Jews wished to drive away the children, said: “Suffer them to come unto me, for of such is the kingdom of heaven.” It is, in fact, in the domestic circle that our best, our holiest, affections become developed: not in the morose heart of a monk, or celibate priest, or in the cold bosom of a nun—those *filles de Marbre*! Hence it is, that a Roman Catholic priest, when released from the unnatural shackles of Rome, almost invariably marries: a result that has been observed from the commencement of the Reformation to the present

day. In a recent example, we are furnished with the reasons from an unprejudiced source—a Roman Catholic one.

It is stated in the "Record" (Sept. 14, 1874), that "an old Catholic priest in Switzerland is about to follow Father Hyacinthe's example by abandoning celibacy. St. Ange Lièvre, of Biel, in announcing his betrothal to a Protestant lady, says:—'I marry, because I wish to remain an honourable man. In the 16th century, it was a proverbial expression to say, "as corrupt as a priest;" and this might be said to-day. I marry, therefore, because I wish to get out of the ultramontane *slough*!' During the last two years, 67 Roman Catholic priests have been *convicted* of immorality in France and Switzerland. In view of such facts, he says, it is right time to restore, by marriage, the good name of the Romish priesthood, which the misconduct of too many of its members has covered with infamy."

Such are the blessings that the Reformation has bestowed on the world: and yet there are men in the present day, belonging to the Reformed Church, who are trying to destroy it, and to bring us back into the state of ignorance, of darkness, and of immorality from which we emerged 300 years ago, for the one would follow the other as a matter of course. Is there an epidemic of religious monomania prevailing in the land? We may conclude so, otherwise such things could not be in the middle of the 19th century with educated men, and with the ministers of God. But whatever the cause, the fact remains the same: a conspiracy exists, and we must not, we cannot, ignore it.

To crush this clerical rebellion, totally and for ever, should now be the effort and the work of the Legislature, and of the laity of the Church of England; otherwise we may lose all the blessings that have flowed from the Reformation—the most glorious event that has occurred in the history of the world, next to the establishment of Christianity. Introduce Popery again into the Church of England, or let it become—what these Ritualistic conspirators are praying for, and striving for—the dominant Church in England, and farewell, a long farewell, to England's greatness; her power would melt away, as the snow melts at the approach of the

sun. It has been precisely since our separation from Rome, and since the Pope of Rome cursed the Queen of this country, and the people whom she governed, that England has entered into a career of prosperity unexampled in the history of the world. She had then few ships, and no colonies ; now, her ships cover every sea ; her commerce extends to the utmost parts of the earth, and her colonies are so numerous that the sun never sets on the territories of the British Empire.* Convert this Protestant Empire into a Papal one, and what will then follow ? Instead of the curse of the Pope, and its attendant blessing, the curse of God, with all its dreadful consequences, would fall on the land. We have only to look to Spain, to France, and to Italy, in order to know what curses Popery brings on a country. But the punishment of England would be ten times greater. Those countries have never enjoyed the same blessings and the same advantages ; have never sat in the glorious light of the liberty of the Gospel for 300 years ; and have never had that which is the guide to all truth—an open Bible. Listen, then, to the warning which the angel of God gave to the Churches in Sardis and in Thyatira—a warning that is equally applicable to the Church of England at the present time : —“ And unto the Church in Thyatira write : These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet like fine brass. I know thy works, and charity, and service, and faith, and thy patience, and thy last works to be more than the first. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel (the Old Testament type of the harlot of Babylon), which calleth herself a prophetess, to teach and seduce my people to commit fornication (*i.e.*, idolatry), and to eat things sacrificed to idols.....Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.” (Rev. ii. 18—22).

* See a pamphlet by the Rev. Dr. Cook, “The Pope’s Curse turned into a Blessing.”

APPENDIX.

NOTE A.

(See page 34.)

This result is entirely in accordance with the prophetic vision of St. John, which this favoured servant of God thus describes:—"And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she, being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his head. . . . And the dragon stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, *who was to rule all nations with a rod of iron*; and her child was caught up unto God, and to His throne. *And the woman fled into the wilderness*, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." (Rev. xii. 1—6.) As, according to the best commentators, days, in prophetic language, mean years, and as also, it is inferred by the same authorities, that the woman here described is typical of the Church of Christ, there can be little difficulty in ascertaining where the wilderness was to which the woman fled. It was in the hearts of those sacrificed to the cruelty of the bloody Church of Rome, in the valley of Piedmont, and among the Cottian Hills, more especially as it was about 1,260 years from the flight of the Waldenses, or their ancestors, from Rome to

the advent of the Reformation, when the Church of Christ emerged from her obscurity, in all her pristine glory, never again to be concealed! Although some doubt has been expressed respecting the migration of the Vaudois from Rome, it having been considered that they inhabited these valleys before the advent of Christ, no doubt can exist on one point. This is, that they received the Apostolic doctrine, and retained it, during the whole of the time that the rest of Christendom had abjured the truths of the Gospel, and was bowing the knee to Baal. Their faith and their doctrine may be explained in a few words. 1. The absolute authority and inspiration of the Bible. 2. The Trinity in Unity. 3. Original sin, or the natural sinfulness of man. 4. Free grace, or redemption, by Jesus Christ. And, lastly, faith with charity. It was merely because they adhered to these primitive truths of the Gospel, and refused to adopt Popish tradition and apostate doctrines, that they were tracked out by the bloodhounds of Rome; hunted like wild beasts, and massacred—men, women, and children—in thousands. It was not because they had left the Church of Rome, for they had never belonged to it. "The Vaudois of the Alps are," says one writer, "primitive Christians, or the inheritors of the primitive Church, protected in these valleys from the different changes introduced by the Church of Rome into the Christian worship. It was not they who separated themselves from Popery, but Popery which separated itself from them, by changing the primitive doctrine."* The 1,260 years may be reckoned in another way; from the union of Paganism with Christianity, which occurred about the middle of the fourth century. The Church of Christ was then, with some few exceptions, banished from the earth.

* *L'Israel des Alpes: ou Histoire complète des Vaudois du Piémont.* Par Alexis Muston, D.D. Paris, 1851.

NOTE B.

(See page 37.)

St. John says :—"I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having *seven heads* and ten horns. And the woman was arrayed in purple and scarlet colour (*i.e.*, robes), and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of her fornications. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, the Mother of Harlots, and abomination of the earth." (Rev. xvii. 3—5.) Gentle reader, have you ever been in Rome, and counted the number of hills on which this city is built, although that is not necessary, for Rome has always been called the seven-hilled city? Have you also observed the dress of the cardinals and other dignitaries of the Church of Rome—scarlet and purple; the liveries of their servants, and the trappings of the horses being of the same colour? Have you also visited the chapels and churches, dedicated to particular Saints, and observed the altars and the surrounding walls covered with votive offerings—gold and silver vessels, precious stones, and pearls? If so, you will know who the woman is seated on the beast with seven heads, for an apostate Church is always represented in Scripture by an unchaste woman, or a harlot, as the true Church is by a chaste woman, or a virgin. In order, however, that there should be no doubt on the subject, the angel said to St. John; "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet," *i.e.*, when John wrote: but Christendom was divided into ten kingdoms after the downfall of the Roman Empire. "These have one mind, and shall give their power and strength unto the beast." This was actually the case until the Reformation; when two of the kingdoms ceased to give their power to the Pope, and others are following their example. And "The woman which thou sawest is that great city which reigneth over *the kings of the earth*. And the waters which thou sawest (in the vision) where the whore sitteth are peoples, and multitudes and nations

and tongues." (Rev. xvii. 12—18.) Is there any other Church but the Papal, that claims to rule over all nations, and to whom the kings of the earth are subject ?

Previously, no election of Pope was valid without the consent of the Emperor of Germany, while he was elected, not as now by the Cardinals, but by the citizens of Rome. But Hildebrand (Gregory VII.), that proud and ambitious Prelate, spurned the authority of the Emperor (Henry IV.), and, when deposed by the latter, excommunicated him in return. "Forsaken by his subjects, Henry was obliged to seek absolution from the Pope, and to obtain this he, barefooted and clothed only in the haircloth shirt of a penitent, journeyed with his wife and son, and unattended, to Italy. Arrived at the Gate of Canossa (Jan. 22, 1077) he was kept there for 3 days and nights, in the middle of winter, fasting all the time, and was only admitted at last, through the entreating of Matilda, the Pope's paramour, of Adelaide, Countess of Savoy, and of the Abbot of Chigny."* As a token of repentance, he placed his crown in the hands of Hildebrand, and confessed himself unworthy of the Empire. The tables were thus turned : instead of the sanction of the Emperors being required for the election of the Popes, the sanction of the Popes was necessary for the election of the Emperors, inasmuch as, when excommunicated, the throne necessarily became vacant. Hence the commencement of that power, which has since reigned over the kings of the earth : *i.e.*, of Christendom. To show to what extent this power has sometimes been wielded, the following facts will suffice to show. In 1190, Henry VI. having gone to Rome to be crowned, the Pope, Celestine III., "sitting in the pontifical chair, held the crown of gold *between his feet*. He (the Emperor) bowing down his head to the Pope's feet, received the crown ; and, in the same manner, the Empress also. The crown being thus set upon the Emperor's head, the Pope immediately, with his feet, struck it off again unto the ground, declaring thereby, that he had power to depose him, in case he so deserved. Then the Cardinals, taking up the crown, set it upon his head again."†

* Fox's "Acts and Monuments," vol. ii., p. 128.

† Id., p. 304.

NOTE C.

It has been stated, previously, that crimes are more common in Roman Catholic countries than in Protestant ones. The following official returns of the *murders* committed in different countries will prove this* :—

					Per million.
England	...	...	...	...	4
Ireland	...	...	...	...	19
France...	...	...	...	...	31
Austria	...	...	...	...	36
Italy ...	...	...	...	...	78
Papal States	...	...	...	...	187

* *The Confessional*: By the Rev. Hobart Seymour.

As there are so many professed Protestants, in the present day, coquetting with the harlot of Babylon, it may be as well to add a few opinions of some of the best Protestant writers respecting the Church of Rome :—

“Satan’s grand scheme for opposing the Gospel . . . the Antichrist foretold in the New Testament.”—*Scott*.

“The Church of Rome may be termed the Church of the Pope, or the Synagogue of Satan, but the Church of Christ she cannot be.”—*Rev. T. Lathbury*.

“A monstrous system of iniquity and soul-murder.”—*Rev. G. Townsend*.

“Popery still is, what it always was, a detestable system of impiety, cruelty, and imposture, fabricated by the Father of Lies.”—*Robert Hall’s Works*, vol. iv. p. 230.

“If we say that the Roman religion is idolatrous, we can say nothing higher, for of all the enormities mentioned in the Bible, none hath so black a character as idolatry.”—*Dr. John Edwards*.

"Infamous as the Woman is for her idolatry, she is no less detestable for her cruelty."—*Bishop Newton's Works*, p. 571.

"You cannot be a member of Christ's Church, and a member of the Pope's Church."—*Bradford*.

"The masterpiece of painted Atheism."—*Dr. Jenkins*.

"The grand object of Popery is to extort money under false pretences."—*Dr. Isaac Barrow*.

"Bishop Jewell and Archbishop Usher have shown that the Church of Rome is 'usurping, idolatrous, and superstitious.' A totally distinct religion from Christianity. . . .

"Deceit and violence may be said to be the two main pillars of Popery."—*Newton*.

"Satan's masterpiece."—*Richard Cecil*.

"Let us one and all beseech God, that if He must visit this guilty land with His judgments, He will visit it with any judgment rather than Popery."—*Rev. C. Bradley*, Nov. 5, 1843 (Letter in *Record*, Jan. 9, 1874).

In order to prevent such a curse, let every Protestant and true Christian lay to heart the words of St. John. "And I heard another voice from heaven, saying, Come out of her (*i.e.*, Great Babylon), my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God that judgeth her." (Rev. xviii. 4, 5, & 8.)

Having thus given the opinions of these Protestant Authors, we will now turn to another writer; one who has tried both systems; has weighed them in the balance, and found one to be entirely wanting in the formularies and dogmas of a Christian Church. The Rev. E. S. Ffoulkes, B.D., once a Pervert, but now a *Revert*, having returned into the bosom of the Church of England, thus writes of the system of Rome.

After mentioning the arts, the sophistries, and the lies by

which he was induced to enter the Church of Rome, Mr. Ffoulkes adds :—

“Such, in substance, were the arguments that drew me to it, and for some time retained me in it ; what, you will ask, were the arguments that repelled me from it ? But this one ; and I ask your pardon for stating it in the plainest terms. Gradually the conviction dawned upon me that this wondrous system, such as I have described it, such as it exists in our day, was a *Colossal Lie*, a gigantic *Fraud*, a superhuman *Imposture*—the most artistically contrived take-in for general credence, for lasting hold, for specious appearances ever palmed upon mankind.

“I say, then, of the Roman system, that it is an agglomeration of lies, reposing on a basis of truth. I call them lies, because in their combination, they are Satan’s, rather than man’s work : a tissue literally superhuman.

“I have occupied the greater part of my life in the study of ecclesiastical history, first as a member of the Church of England, then as a member of the Roman Communion ; and the deliberate conviction to which I was constrained to come, while yet a member of the R. C. body, was this : that if ever there was a system that deserved to have the words ‘*Manslayer*’ and ‘*Liar*’ branded on the most conspicuous part of it in indelible characters, it is the existing system of the R. C. Church. I say the existing system ; for this *it is*, after what has just been *Deified in and by the Pope* ; his existing Church has clothed him with infallibility ; and he has thrown the mantle of his infallibility over the worst abominations of the middle ages.

“Such a state of things as this, it is impossible can last ; the recoil must come ; and either reparation must be done to truth at any price, or a reign of infidelity, such as the world has never seen before, will set in.

“It is little to say that the decrees of the Vatican Council betray the *Profoundest Ignorance of History* ; the saddest feature about them is that they deliberately sacrifice both history and Scripture to preconceived opinions founded upon fictions, besides stereotyping, with whatever authority they possess, principles and

practices, from which one civilized nation after another has long since recoiled in horror.

"Popery is, in fact, based on a lie, viz., that the Pope is the successor of St. Peter; that the latter was Pope or Bishop of Rome, and that Christ built His Church on Peter. So far from Peter being Bishop of Rome, his Mission was, as we find from his Epistles, to 'the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,' and to the Jews, whose Apostle he was, while Paul was the Apostle of the Gentiles. 'The Gospel of the *uncircumcision* was,' says St. Paul, 'committed unto me, as the Gospel of the *circumcision* was unto Peter. He died, also, there is every reason to believe, in the place from which his Epistles were dated, viz., Babylon. Be this as it may, there is not a particle of evidence to prove that Peter ever was in Rome, still less that he was Bishop of Rome. This was conclusively shown in a public discussion that took place in Rome, a few years since, between some Protestant and Roman Catholic Divines—the latter appointed by the Pope himself. The Pope, therefore, cannot be the successor of Peter. Had he been, it would not have invested him with any special attribute, or privilege, for Christ did not build his Church on Peter: such an assertion is not only in opposition to the whole scheme of the Gospel dispensation, but is, also, a perversion of the words of our Lord. In answer to Peter's exclamation, 'Thou art Christ, the Son of the living God,' our Lord replied: 'And I say unto thee, thou art Peter (only Peter), and on *this rock* I will build my Church.'* What rock? The rock that Peter had just named—Christ—the rock of ages!†" This, as Mr. Ffoulkes has observed, was precisely the basis, which, by a masterpiece of artifice, Satan chose for his lies!—*Difficulties of the Day, and How to Meet Them*, pp. 145, 149, 153, 162.

* Matt. xvi. 16, 18.

† This conclusion will be confirmed, if we refer to the original text, for the words there employed are Πετρος (Peter), which is masculine, and περπα (rock), which is feminine, thus showing that the two words are not synonymous. Besides, had our Lord meant Peter, He would have said 'you,' not 'this rock.'



